The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 17.—WHOLE NUMBER 1109.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
St. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for June.

20 Second Sunday after Trinity.
24 Nativity of St. John the Baptist.
27 Third Sunday after Trinity.
29 St. Peter, Apostle.

JULY.

4 Fourth Sunday after Trinity.
11 Fifth Sunday after Trinity.
18 Sixth Sunday after Trinity.
25 Seventh Sunday after Trinity—St. James, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 9.

THE MANTLE AND THE CHARIOT.

Elijah and Elisha stood
By Jordan's holy ancient stream,
That from quick and angry flood
Threw back the morning's golden beam;
For God had there divinely brought
His servant to that sacred river,
Thence in a whirlwind to be caught
Away from earth to heav'n for ever!
And guardian angels hover o'er
The soul that 's wing'd for flight from Jordan's shore.

And sunbright grew Elijah's face,
All-gloriously his person shone,
As Moses', when to Sinai's base
The prophet bore the God-writ stone.
He look'd as with an angel-ken
Upon the living throne and Him
That sate thereon, with thousands ten
Encircled of bright seraphim,
Such vision as unveils the eyes
Of pilgrim-soul wing'd for its native skies.

As did the Hebrew prophet old
Divide the Red Sea with his rod,
That Israel's armies, thousand fold,
O'er its dry channel safely trod;
E'en thus did Jordan's stream divide
Before Elijah's mantle; while
Her parted waves on either side
Hung like a glittering silver pile;
Oh! pathway meet to pilgrim given
To tread on earth, ere summon'd hence to heaven.

And scarce the further bank they trod,
When lo! the raptur'd thoughts that rise
In angel-bosoms, brightly glow'd
And kindled in the old man's eyes.
Earth, like a vision, pass'd away,
And glories, as of heaven born,
Stream'd on the prophet's upward way,
That burned like an endless morn;
And light and spirit—all divine—
Enter, like gods, the soul they make their shrine.

Oh! who the burning thoughts can tell
The parting souls of both that wrung,—
Trembled on either lip—"Farewell!"
As silent in embrace they clung;
For they were friends whose hearts tho' twain
United were by God's own hand;
Fast bound by that bright golden chain
That links in love the angel band;
Ah! friendship such—that, like the light
Of stars, it burns, tho' all around be night!

And now on Jordan's bank they stand,
The old man's life hath reach'd its goal;
'T is sainted friendship hand in hand,
Soul parting from its kindred soul!
Lifted they up their voices then
In sorrow, not a word they spake;
But wept such bitter tears, as men
Whose hearts in utterance would break;
Pure hearts as those, where God hath shed
His Spirit, like halo 'round the Saviour's head.

As clings the last ray to the west
That lights the virgin lamp of even;
As clings the child to mother's breast,
As Worship on her native heaven
Fixes her sunbright eye, and clings
Amid the host to one bright star;
While faith unfolds her radiant wings
For endless flight thro' space afar;
Thus heart to heart in last embrace,
The prophet's foot on earth—toward heav'n his face!

"Ask me," Elijah said, "I pray,
Ere the sad hour of parting come,
Ere I, thy friend, be caught away,
A tenant of a far-off home,—
Elisha! ask a single boon
From friend to friend in parting given;
For a voice within me says, that soon
Mine eyes shall see my God in heaven!
Ask—and for thee it shall be done,
To mind thee of thy friend, when he is gone.

Elisha answer'd: "Let there fall
On me thy holy spirit ere——"
"My son! thou 'st asked in this of all
More than a prophet well might share,—
Nathless, if thou canst fix thine eyes
Upon the figure of thy friend
Ascending up to yonder skies,
Then shall on thee the gift descend;"
And even while they spake, the sky
Gave meteors—token of mighty portents nigh!

Ablaze the heav'n and earth became;
The clouds, like fiery ministers sent,
Darted abroad their bickering flame,
Like chariots thro' the firmament;
And not in heav'n alone, but earth
Seem'd from her myriad womb to pour
Innumerous steed and chariot forth,
As Pharaoh's by the Red Sea shore!
And lo! they parted; for the man
Of God must up to heavenly Canaan.

"My Father—Father!" then he cried,
As gazing on the volum'd flame;
"Chariot and horseman side by side
Shall Israel's glory yet proclaim!"
And lo! the gift the servant sought,
His master's spirit, o'er him fell;
For Elijah's mantle, heaven-wrought,
Shed o'er him so divine a spell;—
He felt within the Spirit of God,
As Moses, when he aw'd proud Egypt with his rod.

HIBERNICUS.

Selected Matter.

From the London Evening Journal of May 24.

Colonial Church Bill.

It may be profitable, though the task is not a very pleasing one, once more to review the ingenious way in which the opponents of Mr. Gladstone's Bill cut each others' throats in the recent debate. Never did allies so unfortunately fire into each others' entrenchments. The lawyers with a certain selfishness inherent in their craft, were intent only on urging their respective objections, and chiefly distinguished themselves in the exploit of destroying arguments which their own party had previously advanced. Sir Frederic Thesiger informed the House, in the broadest terms, that the Bill was superfluous and uncalled for—that the colonial Bishops and their Churches might meet in Synod as often as they thought proper, and might pass what canons they pleased. We accept the Crown lawyer's statement, and ask whether the Colonial Church is, or is not, part of the English Church? If it is, the proposal to legalize by statute the holding of colonial Synods, is no innovation on the English Church—no assault on the Royal Supremacy—since the law already permits such assemblies. If, on the other hand, the colonial Church is something actually separate from the English Church, no re-organization of the former, such as that proposed by Mr. Gladstone, can involve any tampering with the latter. In either case, the redoubtable argument urged against the measure by Sir Robert Inglis, and more pointedly by Mr. Bethell, that it "altered the constitution of the Church of England," falls to the ground. The Attorney-General rejected the Bill as superfluous, because it would have effected no change—The Colonial Secretary denounced it as revolutionary. Sir John Pakington further argued that its object would have been attained by repealing the Statute of the submission of the Clergy, which, he stated, is now binding on all British transmarine possessions; but Sir Frederic Thesiger pledged his legal reputation that that statute does not affect the colonies at all.

We must notice another—and, we fear, like that which we exposed yesterday, a wilful—misrepresentation committed by Sir John Pakington in canvassing the details of the Bill. Mr. Gladstone had proposed the following limitation of the powers of the future colonial synods:—"No regulations" of those bodies "shall have any other legal force or effect than the regulations, laws, or usages of other Churches or religious communions in the said colonies." On this the Colonial Secretary ingeniously remarked that the Quebec Act secures to the Roman Catholic clergy in Canada their tithes; and he suggested that "the question might rise"—and after the rise of Sir John himself no other "rise" would surprise us—whether this Bill would not authorize the Church of England to collect tithes also. Actually, a Cabinet Minister stooped to this contemptible sophism! As though Mr. Gladstone were not speaking of religious regulations voluntarily entered into, and as though the Quebec Act were not a measure entirely political and external to the Roman Catholic body—a simple boon, guaranteed by exceptional treaty, from the British Crown. A simple illustration will show the value of the official logic. It is proposed, say, to permit Jews to hold landed property, but with a proviso that their tenure shall not be more unassailable than that of other landowners.—Ay, but—suggests another Sir John Pakington—"the question may rise" whether this proviso will not authorize all Jewish landlords to demand heriots, or whether it will not compel them to a strict entail.

But, passing from these wretched sophisms, let us examine the Ministerial estimate of the Church under another, and that a most serious aspect. In the course of the debate the Colonial Secretary used the expression, "Supreme Head of the Church," with reference to the Queen; and he also spoke of the violence which Mr. Gladstone offered to the Royal Prerogative. Brave, sonorous words these!—not the less so because they were invented by Henry VIII., disused by Elizabeth, and received their most practical commentary at the hands of Lord John Russell. Will Sir John Pakington—and will that revered assembly in Adelaide which, though it met only to censure its bishop, seems to have won such favor in Downing-street and Lambeth—inform us when the Church of England has ever given the title of "Supreme Head of the Church" to any earthly Sovereign? It is true that shortly *before* the Reformation—that is, in Roman Catholic times—the unreformed bishops in communion with the Pope impiously gave that designation to Henry VIII. But the Act which embodied this blasphemous ascription was subsequently repealed, and was never re-enacted; and moreover, Elizabeth distinctly disclaimed it. What the Church admits is, that the Sovereign has the "supreme government," not over the Church only, but over all bodies, civil or ecclesiastical. The Sovereign claims the obedience of all men and corporations—"all estates," as the forms run. The State, or Sovereign, as the representative of the law, is supreme over the Kirk as well as over the Church, over the Oratory as well as over the Chapter, over Jews and Turks, Rabbis and Muftis, Romanists and Dissenters—over each and all in exactly the same sense. Over the Church of England specifically the law gives the Sovereign no special and exceptional supremacy.

Mr. Horsman, however, cannot brook this. He contends, and so does the Government, for some specific and peculiar sense in which the State is to be understood as the Head of the Church—some sense totally different from that in which the State is the Head of the Wesleyans. The Queen, says Sir John Pakington, is "Supreme Head of the Church;" and for the Church in Australia to meet in Synod would be inconsistent with the Royal supremacy. That is to say, the condition of being an Establishment nullifies the Church's claim to internal freedom. Politicians who are in secular matters liberal enough, also use this language, and affect to think that every Church which is recognized and established by the civil power must descend from "its transcendentalism," and must cease to be a Divine Kingdom, because it is a secular corporation. But, we ask, why, and at what point, does the act of becoming established destroy a Church's unearthly character? The appeal from the ecclesiastical Courts to the Sovereign is not, so far as the Church is spiritually concerned, final, but is subject to a further tribunal, viz., the Church herself. That she can at any time pass out of a state of Establishmentism into one of persecution is always her ultimate and sufficient security. It assuredly becomes her not to fall back upon this security rashly, hastily, or without common consent—this we strenuously urge. But a remedy the Church always has; and when and how she ought to resort to it, is a question for herself to decide.

It is because we are most sincerely desirous to maintain a connection between Church and State—because, to our minds, few things would be more disastrous, politically and socially, than the shattering of the existing civil and ecclesiastical relations—that we regret the opposition made by the Government to Mr. Gladstone's Bill, and especially the grounds on which it was based. There are, we fear, politicians who, under the pretext of maintaining the connection between Church and State, are doing their best to destroy it. The bitterest enemies of the Crown's true Supremacy are those statesmen who defend it on such pleas as those used by Sir John Pakington. It was a deep—we trust, not a prophetic—conviction of this truth which elicited from Sir W. Page Wood, in the recent debate, his significant reference to our past and fatal treatment of the Anglo-American Church. To the New England colonies we refused Bishops—we refused Synods—we refused the power of adapting the local Church's external arrangements to a new and un-English state of things. The colonies rebelled, and won their independence; and the first thing which the Church in the United States did was to assert those very principles which the selfish and bigoted policy of the Downing-street of the day had denied to the colonial Church. Can any historical parellel be more precisely applicable? If it be the object of Ministers to keep the colonial Church weak because they have found it languishing—to oppress its energies, and to foment even civil discontent among the very best of our colonial citizens—they will persevere in that unhappy policy which has been so intelligibly developed in Sir John Pakington's opposition to Mr. Gladstone's Bill.

From the London Evening Journal, May 24.

University Commission.

We have received the Report of the Oxford University Commission. It is a pleasant little Parliamentary folio—a blue book of nearly 900 pages, two inches and a half thick, and weighing five pounds and a half. We may, therefore, be pardoned if at present we only attempt to give a general synopsis of its contents. The inquiry naturally resolved itself into two main branches—the University and the Colleges; and the Report commences with a disquisition, partly legal, and partly antiquarian, on the constitution of the University.

Grave and very difficult questions thus present themselves *in limine*. Among these are—the rights of the Crown as presumed Visitor, the legality of a Commission of Inquiry issuing from the Crown, the history and authority of the Caroline Statutes, and the power of the University to alter or abandon its own constitution. Its existing constitution is represented as practically consisting in its government by the Hebdomadal Board of Heads of Houses and Proctors. To them belongs the sole initiative power. The rights which formerly belonged to the House of Congregation are substantially extinct; whilst those which are still retained by the House of Convocation do not amount in practice to more than the power of accepting or rejecting, without amendment, the measures emanating from the Hebdomadal Board. To the Vice-Chancellor alone, and to the two Proctors conjointly, is reserved an unconditional veto on all measures in Convocation.

It has been suggested, in other quarters, first, to give Convocation the right to propose amendments; and secondly, to constitute a new Hebdomadal Board. But the Report recommends the restoration, or rather the reconstruction, of the ancient House of Congregation, in which it is proposed to include the Heads of Houses, Proctors, Professors, Public Lecturers, and the Senior Tutor of each College and Hall. To this legislative body, which would consist of more than 100 members, would be entrusted the duty of originating and debating new measures. The Hebdomadal Board would still remain, with the right—though no longer the exclusive right—of initiating measures; but it would be concerned mostly with the exercise of practical and administrative functions. Convocation would retain the right of veto on measures sent down from Congregation, but without the power of making amendments. It is proposed to withdraw from the Vice-Chancellor and Proctors their unconditional veto—from the Proctors the nomination of Public Examiners—and from Convocation the election of Professors, and the right of negativing, if such right exists, the nomination of the Vice-Chancellor. In fact, the sole privileges which the Commission would leave to Convocation are the election of the Chancellor and Burgesses, and a power to accept or reject measures initiated elsewhere. Standing Delegations or Committees are suggested, especially of the Professors, to whom it is proposed to commit a general superintendence over certain branches, such as that of studies. These Delegations are to be partly permanent, and partly elective in their constitution. It is also recommended that Heads of Halls should no longer be excluded from the Vice-Chancellorship.

With respect to *Discipline*, the Report recommends that the Caroline cycle for the election of Proctors should be abandoned. These functionaries are, for the future, to be elected by Congregation, and to hold office for two years, one going out every year; and the limitation as to standing is to cease. It is proposed that proctors shall be re-eligible, and that the office shall lose its privileges in the appointment of Examiners, Select Preachers, and certain Professors, as well as in adjudging prizes. As regards University Extension, the Report suggests that the distinction between noblemen, gentlemen-commoners, and commoners, be abolished. Certain Sumptuary laws as to the recovery of debts and delivery of bills are also recommended—the Vice-Chancellor's Court taking the form of the County Courts. The Commissioners further propose that new Halls be founded, and that unattached members of the University be allowed to reside, under superintendence, in lodgings, without connection with any College. Oaths to observe the existing statutes and to perform academical Acts are to be absolutely *prohibited*. Subscription to the Articles at matriculation is discountenanced; and a "short form of prayer to be used in College chapels, after the example of chapels in Bishop's palaces," is hinted at (p. 27). To require the students to be communicants is designated "a mischievous practice." The schemes already ventilated in Oxford and elsewhere—(1) for founding affiliated Halls, (2) for establishing independent and more economical Halls, and (3) for sanctioning lodgings in connection with Colleges—are all dismissed in favor of the suggestion for licensing independent lodgings for additional students unconnected with Colleges.

As regards the *studies* of the University, the Report recommends that a preliminary examination should take place before matriculation, and that, during the latter part of the academical course, students should be permitted to select their branches of study. A large development of the Professorial element is contemplated. Old Professorships are to be amalgamated, or increased in numbers and value—new chairs are to be created—old and useless ones suppressed. Where existing endowments are insufficient, certain professorships are to be placed in different Colleges, and endowed with one, two, or more fellowships, the holders of which may, in some cases, be married. £300 per annum is suggested as the value of the higher appointments. These Professors are to be divided into four groups, corresponding to a proposed divarication of the University studies—viz., A, Theology; B, Mental Philosophy and Philology; C, Jurisprudence and History; D, Mathematical and Physical Science. The appointment of such new Professors is to rest with the Crown—that of Margaret Professor and of Ireland Professor of Exegesis, as well as of those whose election is now in Convocation, being vested for the future in Congregation. Sub-professors or lecturers are to be appointed in each department; and on the College tutors would devolve the sort of instruction which is now usually supplied by private tutors. The Professors are also to receive fees. We presume, but we cannot say for certain, that attendance on the Professors' lectures will be compulsory on undergraduates in certain stages of the *curriculum*.

The third branch of the Report is on the *revenues* of Oxford. An annual balance sheet—a revision of fees—a restriction of University funds to University purposes—and the remission of stamp duties on matriculations, degrees, and certificates, as well as a relaxation of the Mortmain Act—comprise the subjects on which, under this head, advice is tendered by the Commission.

There remains the subject—perhaps the most important of all, because involving the most delicate and disputed questions—of the independent *Colleges*. As with the University, so with the Colleges—all oaths imposed by founders and by their statutes, and all oaths, declarations, and promises to observe statutes, or to maintain secresy on College affairs, or not to originate nor consent to changes in statutes, are to be directly and positively *prohibited*. All fellowships—with certain exceptions as to New College and St. John's—are to be thrown open to all Bachelors of Arts. Some only of the studentships of Christ Church are still to be limited to Westminster scholars. Restrictions as to the tenure of fellowships, and obligations to take holy orders, or to proceed to degrees in particular faculties, are to be abolished. Fellows are not to be allowed to marry, with the exception of the new University Professor-Fellows. Fellowships, so far as may be practicable, are to have a *maximum* of £300, and a *minimum* of £150 each. Advowson funds are to be abolished, and separate foundations in the same College to be united. In some of the larger and wealthier Colleges, certain fellowships are to be appropriated to the new University Professors—these Professor-Fellows not being elected by the several societies, but the fellowship following the professorship. On the revenues of Corpus it is proposed to quarter two such Professors, and to endow them with three fellowships each; at Magdalen, six professorships are contemplated, by the suspension of twelve fellowships; at Merton, two professorships, by the suspension of six fellowships; at All Souls, four professorships, at the cost of twenty-four fellowships; and Queen's and New College are each to maintain one Professor. All scholarships—excepting those at Jesus, and certain appropriated school scholarships—are to be thrown to all the Queen's subjects under the age of nineteen, of whatever kith, kin, clime, color, or place of education, and to be tenable for five years, and in no case to lead to a fellowship without renewed competition and examination. Heads of Colleges may be chosen from the whole body of Masters of Arts, without any proviso that the new head shall be elected from the members of the particular society over which he is called upon to preside. A preference, however, is not obscurely hinted in the Report in favor of the plan of appointing all Heads of Colleges directly by the Crown. Visitors of Colleges are to visit, and Heads of Colleges to furnish annual reports to Visitors—which, again, are to be transmitted to the Crown.

We shall at present only remark that the salient points of the Report are the new constitution proposed to be given to the University in the erection of a House of Congregation—accompanied by a curtailment of the existing functions of the Hebdomadal Board and Convocation—and the permission to be a member of the University without connection with any society. With respect to the Colleges, it may be summarily stated that the Report proposes practically to abolish all founders' wills, all existing statutes, and all local foundations and restrictions—depriving the separate societies of the control of their own property, and confiscating reserved endowments. And, above all, the Commission proposes to "prohibit as unlawful"—and therefore assumes a dispensing power to abrogate—"all existing oaths to observe statutes," either of the University or of the separate collegiate corporations.

It may be well to add that, as is generally known, the University has, on legal advice, resisted the Commission as in itself illegal. As regards the Colleges, the Dean of Christ Church did not return any answer to the Commissioners. Exeter, Oriel, Queen's, Trinity, Jesus, and Worcester, simply acknowledged the receipt of their communication. The Warden of Wadham did not lay the matter before his society. Balliol, University, Brasenose, and Magdalen, declined to give information. New College referred itself for advice to the Visitor, but apparently with no result. All Souls and Corpus gave full information on all points. St. John's did the same, reserving its revenues and documents. Merton reserved its documents. Lincoln gave in a statement of its revenues. The Principals of Magdalen Hall, St. Alban's Hall, and St. Edmund's Hall, also returned information.

The Commissioners appear to have had eighty-seven sittings, ranging from 19th October, 1850, to 23d April, 1852. The Commission was issued 31st August, 1850; and the Report is dated 27th April, 1852. The Commissioners were the Bishop of Norwich; Dr. Tait, Dean of Carlisle; Dr. Jeune, Master of Pembroke College; Dr. Liddell, Master of Westminster School; Mr. Dampier, a lawyer; Professor Baden Powell; and Rev. George Johnson, fellow of Queen's. The Rev. A. P. Stanley was Secretary, and Mr. Goldwin Smith acted as his assistant.

Communications.

For the Churchman.

Is Babylon of the Apocalypse the Church of Rome?

NO. I.

MR. EDITOR: Your notice in your issue of 24th April of the republication of DR. WORDSWORTH'S LECTURES ON THE APOCALYPSE, seems to invite a few critical remarks on that portion of the work in which he endeavors to prove that the Babylon of the Revelation is the city and the Church of Rome. I confess some surprise that a divine so learned and profound as Dr. Wordsworth is reputed to be, should treat such a matter so empirically, or have allowed polemical zeal to have led him into such a strange confusion, as appears in his discussion of this part of his subject.

The text for his exposition is, of course, the declaration of the angel, "the woman that thou sawest is that great city which hath dominion over the kings of the earth." This, taken in connection with the words—"the seven heads are seven mountains, whereon the woman sitteth," Dr. W. thinks identifies the woman with the municipality of Rome, where the Pope has his seat, and also with the Church of Rome, as an apostate spiritual constitution. As the "Bride" is "the faithful Church," so the harlot, he says, is "*a* faithless Church." Why use the definite article in the one case, and the indefinite in the other? Why call the harlot in the one case a municipality, and in the other a Church?

Again, the angel expounds the vision of the "seven mountains" to signify seven kings, an exposition which Dr. W. recognizes as the true one, but afterwards makes them refer to the "seven hills" of Rome. He finds a counterpart to the scarlet robe of the harlot in the scarlet collar of the Pope and cardinals (!), thus abandoning entirely the spiritual significance of the type for a correspondence, in the mere color of the vestments used in the church that he represents as the harlot. These comments are made for the purpose of showing how blindly Dr. W. has been led on by polemical zeal, to disregard true principles of interpretation. Similar instances might be shown in every portion of the book Such things one would not be surprised to find in Dr. Albert Barnes, but would hardly look for them in a grave and learned divine of the Anglo-Catholic school in the English Church.

To make a correct application of the Babylon of Apocalypse, we must consider the meaning of the type. The literal Babylon was the city in which God's people were carried captive. When God delivered up Jerusalem to the hands of Nebuchadnezzar, he commanded all his people to go with him to Babylon. Refusal to do so was counted as disobedience and rebellion. "Seek the peace of the city whither I have caused you to be carried captive, for in the peace thereof, ye shall find peace," (Jer. 29: 7.) The mystical Babylon is the city into which the spiritual Israel are carried captive, and in which they have been detained. "The woman that thou sawest is that great city which hath dominion over the kings of the earth." A "city" here, means not only a municipal corporation, but a constitution of society or government. The city of Rome was the Roman Empire, and when Christianity was adopted into the Empire as one of its constituent powers, then was the Church carried captive to Babylon. And by adopting Christianity, the Empire was brought into covenant with God, and therefore in forsaking Him has become, even as Israel and Judah were, an adulteress and a harlot. Now at the time of this incorporation of Christianity with the Empire, Christendom and the Empire were one. There was no part of the world where Christianity had prevailed, that was not comprehended within the Empire. The great city which had dominion over the Kings of the Earth was thus brought into covenant with God. His Gospel became a part of her body of laws and was in profession at least recognized as such. And it is striking to observe how, notwithstanding the waking up of the Empire, Christendom has still preserved a certain unity within itself. Europe comprehends almost the whole of Christendom (except those parts of the New World which have been colonized from Europe, and may therefore in this view be united with it), and Europe is in a certain sense one country, notwithstanding the diversity of national interests.

It is in the spiritual history then of Christendom, considered as a whole, that we shall find the counterpart to those sins which are so fearfully denounced as exposing Babylon to the righteous judgments of God—spiritual fornication, and idolatry, and drunkenness, and murder, and sorcery: evils which lie far deeper than anything that can be defined in the letter.

Every one will of course see that, during the larger portion of time that this history covers, the Protestant churches were bound up with the Church of Rome, as then being one with her, and were partakers of her sins. With the single exception of the claim of supremacy, what can be found in the Greek Church, to exempt her also from being classed with Rome as Babylon?

Now the question may be asked, did the English Church, and the Scotch Church, and the Protestant communions of Northern Europe in separating themselves from the Pope, "come out of Babylon?" If Babylon be as I think I have shown, *the powers of this world holding the Church in captivity*, then what was gained in this respect by the Reformation? No intelligent observer of the actual state of the relations of the temporal and the ecclesiastical power in Europe at this day, will question that the power of the State over the Church in those countries is far more absolute than before the Reformation. In Sweden, Denmark, Prussia, Russia it may almost be said, the State is the Church. Nothing need be said of England, since the great subject of interest now in all our reports from there, is the struggle of the church to regain spiritual powers, of which the State deprives her.

And we need not look to Rome alone to find the counterpart to the sins for which Babylon is threatened with destruction. Rome has indeed its peculiar forms of evil, which in her appear with peculiar force and intensity; but England is not far from them. If Rome has superstition, England has unbelief. If Rome has spiritual usurpation, England has spiritual lawlessness; and, in the other Protestant countries, these same spiritual evils are manifested still more darkly.

Babylon, then, is not Rome alone, but Christendom—the Roman Empire, which is not yet quite dead, but will again revive, and "have dominion over the kings of the earth." The powers of this world holding God's people in captivity, is the true signification of Babylon The Church of Rome is governed by the "Catholic sovereigns," the Greek Church, by the Emperor of Russia and the King of Greece, the Church of England by the Parliament, the Protestant Churches of the continent by their respective kings. And all these States once brought into covenant with God, by forsaking His covenant, are become adulterous, and therefore Christendom as one whole is called a harlot.

God's people are in Babylon and no where else, and this must be Christendom; and it is from Babylon that they are called to come out, and be separate. Whenever the cry is made "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," the voice will be addressed, not only to the faithful in the Church of Rome, but in all the churches which are bound up with the powers of this world.

The question may be asked, What relation do the Churches in this land sustain to the Babylon of the Apocalypse, seeing we are not subject to the State? True it is that we are not formally subject to the State; the laws do not interfere with the exercise or the administration of religion. But I cannot think that the Church in this land is any more really free—free, that is, in a spiritual sense, than it is in the old world. The ruling power here is the *popular will*, and that holds the Church in bondage as perfectly as if it were enacted by law. Fashion, and custom, and the private opinions of the members of the Church, and of society, do, in fact, regulate the administration of spiritual affairs, and any one who strives to be independent of it, is proscribed and doomed by a power as direct in its action as the law. I think, therefore, that we cannot say that *we* are not comprehended within Babylon.

This is a view of this subject not commonly taken, but I believe the only one which will stand the test of sound criticism. It ministers no fuel indeed to self-righteousness, or polemical zeal. It reminds us that we are ourselves in the same condemnation with our "fallen sister" of Rome, and that we need to apply to ourselves, as well as to her, the reproofs and warnings of God's word. It is a humiliating view to take of the subject; but this, I would suggest, is an argument in its favor. It may break up the security which says, "Peace, when there is no peace;" it may check the Pharisaic spirit which says, "God, I thank Thee that I am not as other men are." It may open our ears to hear, when God shall call to His people to come out of Babylon, that they may have a name and a place in the new Jerusalem.

DELTA.

P. S. Since the above was written, I see in the Churchman a notice of the work from the Banner of the Cross, which takes a different view of the general character of the work, from that presented above; but as I presume you are willing to regard the soundness of Dr. Wordsworth's conclusions as an open question as yet, you will not regard these criticisms as inappropriate.

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For the Churchman.

Courts of Appeal on Doctrines.

MR. EDITOR:

I should not presume to intrude these remarks upon your notice, had you not invited contributions upon the subject of which they treat. It is no very desirable thing with editors to fill their journals with thoughts which by many may be considered commonplace, and perhaps by most will not be read at all. Still there is a chance that something good may grow out of such discussions, and this chance, with your permission, I am not unwilling to avail myself of. For the learned and influential, with whom the success of any new undertaking rests, may perhaps so far condescend, as to find occasionally a hint of practical value among the contributions of anonymous correspondents of the press; while the public, by having its attention frequently directed to any particular matter, however novel, soon become accustomed to the novelty, and see only the naked quality of the thing proposed. And here, perhaps, we shall find one at least of the great uses of a religious newspaper. It is like the vane upon a steeple, showing the quarter from whence it breezes, and preparing men for changes which may consequently ensue.

Doubtless it would be better as a general rule, that writers should give their own signatures. An anonymous article loses half its force in wanting a respectable voucher. Fancy names seldom have any characteristic but their grotesqueness. And perhaps disputants pursue each other with the more rancor, because they tilt in armor which conceals them from the public gaze. But this is an evil which distinguishes the age, and I will be unpatriotic enough to add, the country in which we live. There is far more freedom in England in this respect, than with us. Public opinion is not such a ruthless tyrant there as here. A man's respectability, his comfort, and perhaps his very bread, are so dependent in this country upon his neighbors, he is so afraid of offending some, where all are intensely individual, he is so trained from his youth to regard expediency as much as courage, and policy rather than manliness, that it becomes hard for him in public to say always, when occasion requires, the simple truth, neither more nor less, and to avow himself ready to stand or fall by the dictates of reason and conscience. Not to enlarge upon this subject, I will only add, that I follow the general rule, because it would seem ostentatious for one person to violate it without particular reason or necessity.

And now, Mr. Editor, without further preface, I come to the matter in hand, the necessity, the vital necessity existing in the Church for a Court of Appeals. We feel this want more in Massachusetts, than it can be felt at present anywhere else. We have passed through trials here that prove conclusively that before the Church, as a great system, can ever obtain a solid footing in the hearts of our people, Her outraged dignity must be appeased. Dissenters, since the egregious folly that characterized the conduct of the Prescott case, ridicule Her, and Her pretensions. Of Her general growth in this quarter I beg you will not judge by the astounding statistics furnished at Her annual conventions. The brass sounds, and the cymbals tinkle on these occasions to such a degree, that the noise of hilarity becomes quite deafening. Unfortunately, however, the Church does not necessarily grow because Her pulpits multiply. The pulpit without the altar is little better than an auctioneer box to bid off the pews. It does not prove that a sound and healthy system is working, because contributions to evangelical missions are not falling off. The Church, let us hope, has other work to perform, than to keep in countenance a favored few among her clergy, who dole out Sunday after Sunday a certain quantity of sermon, duly spiced and flavored; lecture, as it is called, some week day evening to a sentimental audience; and vie with each other in the size of their bible classes, and in their horror of the Bishop of Exeter and dancing parties. If we are to judge of Church progress by such indications as these, perhaps Massachusetts can show a cleaner pair of heels than any other Diocese in the country. Those, however, who regard the planting of principles as essential to true growth, would be surprised to find how small a spot is appropriated to their culture; and would be at a loss which to admire most, the fool-hardiness which ignores, or the steady courage which sustains them.

But the influence which one parish can exert, is more felt by individuals than the public.—With the people at large we are all "Episcopals," and they visit upon the Church the defects which exist in Her system. It does not help the matter to say that such and such things are done by *low* churchmen, or for the gratification of private malice, or that there have always been weak Bishops in the Church, and much more to the same purpose. The simple reply will always be, "Where is your remedy for such evils? If a man suffer a grievous wrong from an undue exercise of arbitrary power, what is the redress your Church affords?" These are questions which I assure you I have often heard discussed, and the poor Church has many a time been soundly rated, because Her honor is not protected by the broad aegis of canon law.

Now will Courts of Appeal do anything to remedy practical evils? To answer this question, consider the class of cases they would reach. It is well known that no quarrels are so bitter as those of a controversial nature. Moreover, every Bishop stamps the impress of his personal character upon his diocese, and gives it its tone. On his side, wherever that is, lies the whole strength within his jurisdiction. If then the judgment of his Courts is final, a clergyman may be ruined mercilessly because he is obnoxious to his diocesan. The whole force of the diocese will be arrayed against him; the public opinion of the diocese will be brought to bear in a focus upon his case; he will, if uneasy in his painful situation, be accused in abominable cant, of rebelling against his father; his efforts to obtain simple justice will enrage his enemies who consequently will redouble their efforts; and he will finally retire from the contest beaten, with a notoriety little to be envied, without hope of redress or public sympathy. Would to Heaven this were a fancy picture! Now one great advantage of our appellate tribunal would be, that such cases would be necessarily stripped of their local peculiarities. Sectional prejudices would be scattered like chaff, and an accused party would stand upon his merits alone. He would have the judgment of a Court too exalted in its character, too catholic in its composition, to be much influenced by the petty jealousies and private animosities of a narrow minded or unscrupulous faction.

But there is another, and a higher view of this question. Where there is no dispute as to the nature of an offence, and the only point to be decided is, whether the offence has been committed, the whole case resting upon the evidence, an appeal may not be necessary. The accused is tried by his peers, and they will be obliged to regard the proof alone. The charge of any offence, for example, which in the eye of the civil law is a crime, is too serious a matter to be trifled with. An ecclesiastical Court would be exceedingly circumspect in treating such an accusation; and whatever their dislike of the accused, and however ingeniously they may have been packed, the danger of a hasty or prejudiced decision would force them to be wary, and compel them to be just even if they were reluctant. Indeed in many such cases the danger would be that the honor of the sacred profession would be so carefully guarded, as to ignore the rights of justice, and the delinquent, as in one case not unknown to some of your readers, might be smuggled away, and his offence hushed up, and the public be none the wiser. And in all cases of well-defined offences, whether *mala in se*, or *mala prohibita* merely, the accused party would seldom perhaps have cause for complaint. But where the chief point consists in determining whether there is any such offence as that charged, the case may be widely different. If the Church has spoken obscurely, or evasively, or in such general terms as may mislead, the greatest advantage may be taken of the proposed victim, and he may be sacrificed with all the *sang froid* imaginable. The Bishop may fiddle while Rome is burning. To correct this evil what can be suggested more fitting than a Supreme Tribunal to declare the doctrines of the Church? If a clergyman is accused of heresy for holding the doctrine of Apostolical succession, found guilty, on his trial, of irregularity for so holding and teaching, and sentenced to indefinite suspension if he neglects to sign a paper promising like a good boy not to do so any more, here if there is a Supreme Appellate Court to which he can appeal, not to reverse the decision for any mere irregularities of form, but to declare by solemn adjudication, after argument had if necessary, whether such is the doctrine of the Church, final justice will be done. His case, instead of being cited afterwards with a sneer or a scoff, will rank at once as an important precedent, and will furnish one landmark at least in an ocean of uncertainties.

Were the question of appeals a new idea, *perhaps* we should hesitate before embarking in their favor. But the principle has been sanctioned by Christian usage as old almost as the Church. St. Paul himself set the example when he appealed from Festus unto Cesar. That is, he claimed a right, as a christian, to avail himself of all possible means for self-preservation. And to say nothing of the organization of this principle in other Christian countries, we shall find that, in our Mother Church of England, it is familiar in theory and practice. From the earliest times there, the rights of the clergy have been carefully respected. Before the conquest even, when the lay and ecclesiastical courts were blended, the Bishop sat side by side with the Earl; they were thus a check upon each other, and by common consent each exerted a salutary authority in his appropriate department, which he used however, not as a sword, but shield. After the Norman invasion, when the Roman influence began to predominate in the Church, appeals might always be made to the Holy See. Who can doubt that in a rude and warlike age such appeals were highly salutary, in preserving the rights of the humble against the encroachments of the powerful, in preventing the strong from oppressing the weak, and in softening the asperities of military character, by an infusion of those elements which cultivation and refinement alone can give!

When the Church of England renounced the supremacy of Rome, the right of appeal was established by statutes which have continued in force substantially to this day. From the lowest ecclesiastical court, which is the Archdeacon's, an appeal lies to the Consistory or Bishop's Court; and from the Consistory Court, a further appeal lies to the Court of Arches, which is the Archbishop's Court, and the highest spiritual Court in the realm. And from thence, if occasion requires, a case may be carried before the Queen in Council, as Supreme Head of the Church, and the possessor of those functions once exercised by the Roman Pontiff. As regards this latter practice, which is characteristic of an establishment, I think most churchmen will agree that we are well without it. The blaze of consecration plays in dying lustre about the English crown, and the sovereign fills the throne, not so much as the anointed of God, as the permitted of the people. But the people cannot create a legitimate head of the Church. Their power stops short of so vast an assumption. Compacts, conventions and constitutions may indulge in such a fiction, but it can only be sustained by the supreme force of the law. And see how it has worked in practice. The English sceptre, too ponderous for a single arm, has been wrested from the sovereign by an oligarchy who use the royal mouth, as they would a golden trumpet, to proclaim and to decree what they please. The oligarchy now, for all practical purposes, constitute the Head of the Church of England; and when power has descended yet another stage, the headship of the Church will descend with it, unless a divorce of so unnatural a connection shall first take place. The Church of England will then be many-headed.

There is not space here to go into the composition of the various courts Christian, as they are sometimes finely called, of the English realm. How they work in point of fact may be gathered from the recent Gorham case. The Church doctrines were nobly elucidated, after solemn argument, in the Court of Arches, and this because that Court was governed by authority and not prejudice. It was only when that case was carried before the anomalous tribunal which represented the Head of the Church, that reason was shocked and truth violated. But such difficulties as these cannot embarrass any system which the Church here can adopt. The civil power keeps carefully aside, and with great wisdom leaves all classes of Christians to arrange their own affairs. Even in cases where enormous injustice has been committed the civil courts are reluctant to interfere. In a country whose boast is religious liberty, where all religions as well as all men are equal before the law, the disposition is natural to leave each system to perfect its theory and practice in its own way. There is no constraint in creeds here. All thoughts, almost all principles are voluntary, and it is not at all wonderful that the ground should be assumed, that where there is no compulsion, there can be no injustice. But though the civil law will go no further, and shuts its eyes to oppressions which are beyond its purpose, it does not follow that all is sound and healthy. A righteous judge might well dismiss a case brought before him on the ground that he could not meddle in spiritual matters, but he would do it with a kind hint as to the remedy the Church itself should afford, and a stern rebuke of those who, being irresponsible, feel themselves at liberty to be dishonest.

But I perceive, Mr. Editor, that you have no faith in the possibility of establishing a proper Court of Appeals.* Judging from experience, you inquire in a recent article, how a higher and better Court can be fabricated out of the materials which the Church furnishes. I agree with you, that if such a Court is to be *fabricated*, the remedy may not help the disease. But it is not, in the first place, I think, true that a proper Court of Appeals would be fabricated. It is only necessary that the Church should recognize that which already exists, although dumb and inactive. There is smouldering in the Church a divine spark, which needs only the breath of faith and courage to kindle into a purifying flame. If our succession is not a gilded plaything, if our priesthood is not a solemn mockery, if our Church is not a sham Church, why should we hesitate to seize the advantages which belong, by divine promise, to the true fold? He that doubteth is damned. Those right-reverend men who stand upon our watch-towers may blind their eyes to approaching dangers, or make hollow and cowardly truces with the enemy and betray their trusts if they have no faith in their office, and mistrust the advantages which accrue from concert and council. But if they assemble under a full sense of their responsibility, relying upon that wisdom which is freely given to all without upbraiding, who ask it, can we doubt their sufficiency for every emergency? Can we mistrust their ability when Catholic doctrine is assailed, to defend and re-assert it, even though it has lain slumbering under piles of sentimental tracts and trash for centuries?

I am aware that there are difficulties in the way of this or any other regenerative movement. Some men who have grown gray in service, love to talk of old fashions, and the good old times of Bishop White and other worthies. But there is no logic or reason in such arguments. Whatever was good in those times let us carefully keep. But who shall dare to say that the Church was perfect in any period of her history, far less in her history in this country? And besides, if the times have been so good at former periods, is it any reason why we should fold our arms and look bitterly at the past? Moreover, however good the times may have been once, they are getting decidedly questionable now, since, I believe, that priests never before were accused of heresy for maintaining the grace conferred by ordination, nor indefinitely suspended for offences not even pretended to have been committed. Let not "the good old times," however near or distant, prevent our correcting, so far as may be, practical evils, otherwise the clouds of invisible witnesses now watching us, who in those times were saints, confessors, and martyrs, will have reason to disown their degenerate offspring as false and sycophantic.

Another objection may be urged with some force, though I confess it cannot, in my opinion, stand at all. It has been said that the Church of England is not high, nor low, but broad; and that the more rounded and defined becomes her theology, the fewer will there be to accept it, even if some are not thereby driven from her communion. But in answer to this, it is to be considered that even though we should lose in numbers, we should gain in strength, since there would be more harmony. But it is quite doubtful whether as many persons would not be attracted by distinct and authoritative teaching, as would be repelled. In an age when nearly every man is a law to himself, many will be found who need the repose and quiet which authoritative teachings furnish. Private judgment is quite rapidly exhausting its energies, and is lapsing everywhere into infidelity. The charm is gone; the gilt is wearing off, and the bauble, no longer pleasing for its original purpose, is valued only for the new uses it may be put to. To find these out is fatiguing to many, who long to be learners, not masters. And in this they are encouraged by the inquiring spirit of the age which demands consistency and principle. They cannot discern these things in a Church where theory and practice are at war, and whose ministers contradict each other. Opposite doctrines cannot be taught from the same pulpit with impunity. It will not do merely to refer the inquiries to Holy Scripture with the remark that he will find everything there that is necessary. This is false and cowardly. Men do not find there *all* that is necessary, else how happens it that every Christian sect, from the Presbyterians down to the Shakers, differ as to the most vital truths, and still claim the Bible as their teacher? In sober truth, I know of few things more melancholy than the fact that the Church should encourage such delusions. To see schism growing like a huge upas-tree out of the rich soil of the Bible, and the Church watering its poisonous roots, and training its rotten branches, is a sight to make angels weep.

I have said that a proper Court of Appeals exists already in the Church, and that we have only to recognize and not to create it. Of course I refer to that venerable and thrice-consecrated order, to which has been given "not the spirit of the world, but the spirit which is of God, that they might know the things that are freely given to us of God." And here the difficulty may be urged that such power of declaring the doctrines of the Church could not safely be entrusted to any particular order in her priesthood. This objection would come with very poor grace from our low Church brethren in Massachusetts after what has passed here, and were they the only parties interested would not deserve consideration. I can conceive of but few functions ever exercised by Bishops in the most arbitrary age, that, if consistent, they would not support. Let that pass, however. For I am now speaking of a conclave of Bishops, and not of single diocesan acts.—And it must be remembered in this connection, that the powers of Bishops derive themselves from consecration, and not canons. Perhaps it would not be going too far to say that there is not a single function which the canons authorize, which a Bishop might not lawfully exercise if there were no canon law at all. But *expressio unius, est exclusio alterius*; and the canons, where they have spoken upon the subject, express the only mode in which these functions are to be exercised. A question might arise whether in cases where the Church has not legislated, the inherent powers of Bishops might not still be exercised in the manner each or all should think proper. But the danger here would be, if common consent could be obtained, that prerogative being undefined might develop into tyranny. But let it be once realized in the Church that Bishops derive their high functions from their consecration alone, and the great obstacle, it seems to me, to the recognition by canon of of the Court of Appeals would be removed. At any rate, men would then have more confidence in the assembled wisdom of the American Bishops.

For my part, I can conceive of no assemblies in the republic so august as would be these great apostolical conclaves. Sitting in Moses' seat, illumined by the mysterious halo of consecration, endowed with profound learning, and enlarged by great experience, such councils would exhibit the Church in a form which, in a loose and disloyal age would command admiration and enforce respect. Doubtless party spirit would show its wrinkled front even in the grave and solemn discussions which would there be holden. If the holy college of apostles was not without blemish, if Paul of Tarsus had contentions with his brethren, and St. Peter himself was reminded of his awful treason by the shrill crowing of a cock, there will be exhibited in the Church of these latter days those infirmities which are part and parcel of human nature.—But the American Church will enter upon this new sphere of duty with all the advantages that the past affords. She is unshackled by the civil power, and responsible alone to the Great Head. And although it would be far from prudent that she should rashly meddle with unnecessary questions, yet she would be able with dignity and decency to maintain the integrity of the Catholic faith whenever it should be assailed.

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* NOTE.—The very able article in question was from another's pen, in our absence. Though we consider the facts there stated are incontrovertible, and the difficulties very great, we do not think the establishment of a just Appellate Court an impossibility. If so, it will be a foul blot on the Church.—[ED. CH'N.

For the Churchman.

RECOLLECTIONS of a journey through Tartary, Thibet, and China, during the years 1844, 1845, and 1846. By M. Huc. Appleton & Co., 1852.

One of the most delightful and instructive books of travels with which we have had the good fortune to become acquainted. The writer tells his story with the simple earnestness of Defoe, and has succeeded in giving to a truthful story, no little share of the attractiveness which the novelist has thrown around a fictitious narrative. With the unobtrusive piety and unsuspecting guilelessness of the Christian missionary, he blends the vivacity and love of adventure of the Frenchman, and withal shows a shrewdness and sagacity, which must have rendered him admirably fitted to his important and difficult undertaking. M. Huc is a missionary priest of the order of St. Lazarus, who, with a brother, M. Sabet, was commissioned by his ecclesiastical superiors to journey through Tartary and Thibet, in order to carefully study the character and manners of that *terra incognita*, and especially to learn more fully the doctrines and practical workings of the religion (Buddhism), which has its centre in Lassa, the capital of Thibet, and professes to be the religion of at least one-fourth of the inhabitants of our globe.

Accordingly they left a small mission station in the neighborhood of the Great Wall, in September 1844, accompanied by a young neophyte, Samdadchiemba by name, through whose zeal for the true faith now and then break forth some remnants of Buddhist superstition. With a view to the better accomplishment of their undertaking, they assume the yellow dress of the Lamas, or religious order of Tartary and Thibet; for, as M. Huc observes, "among the Tartars, a '*black man*,' that is, a secular person, who undertakes to speak of religion, excites only contempt." Yet withal, on all suitable occasions, they declare plainly that they are not "Lamas of Buddha," but "Lamas of Jehovah;" and, which is not a little remarkable, this in no respect detracts from the universal respect and kindness with which they are received. They endure the many hardships and even dangers of the long journey, with the most heroic fortitude, and at the same time, with a hearty appreciation of the ludicrous, which renders the narrative of their adventures no less amusing than instructive. The picture of Tartar life is new, and what we were not at all prepared for. Rough and uncouth in appearance and manner, these nomads, nevertheless display a truthfulness, simplicity, hospitality, and ceremonious politeness truly patriarchal. Indeed, as we read, we constantly seemed to be transported to the times of the Patriarchs, when Abraham saw three strangers, "and ran to meet them from the tent door, and said, My Lord, if now I have found favor in Thy sight, pass not away, I pray Thee, from Thy servant; let a little water, I pray you, be fetched, and wash your feet. And I will fetch a morsel of bread, and comfort ye your hearts." So whether the missionaries are in lack of fuel, or have lost their camels, or in whatever troubles are connected with their life in the vast prairies of Tartary, these generous strangers are always eager to lend aid. They encamp in the neighborhood of some Mongol tents, and presently they are visited by "an old man with a long white beard, and a young Lama, leading by the hand a child. 'My Lord Lamas,' said the old man, 'all men are brothers; but those who dwell beneath tents are united as the flesh and the bone. My Lord Lamas, come and seat yourselves in my poor dwelling. The fifteenth of the month is a solemn epoch; you are travellers and strangers; you cannot this evening occupy your place at the fireside of your noble family. Come and repose yourselves for some days amongst us. Your presence will bring us peace and happiness.' "

The simple honesty and trustfulness of these Tartars, render them the constant dupes of the wily and deceitful Chinese, of whom M. Huc makes it very plain that he entertains no very exalted opinion. He represents them as being irreligious, or as following the form without the spirit of their religion, while the Tartars are, in general, devout and apparently very earnest, and consistent to their religious belief. For example, our author speaks of "an enormous heap of stones, piled up without any order; at the base is an urn of granite for burning incense. The devout Tartars who pass this do not content themselves with making prostrations and burning perfumes, they also throw on the stones a considerable amount of money.—But the Chinese who pass, though they do not fail to stop before it, and perform their genuflexions, take care afterwards to walk round and pick up the offerings that their simple Mongol brethren have deposited there."

After a toilsome, and sometimes painful and dangerous journey of 18 months' duration, our travellers reached Lassa in January, 1846. The great head of the Buddhist religion, the chief incarnation of Buddha, the "*Tale-Lama*," is but a child: the affairs of religion are governed, however, by a very intelligent and interesting regent, who treats our travellers with courtesy, and even listens to their instructions in the elements of Christianity with attention and apparent interest.

Indeed they find many to listen, and feel greatly encouraged in their missionary work: political influences are at work, however, as actively as in more enlightened regions, and the spiritual and temporal powers come in conflict with one another: the Emperor of China has a resident ambassador, who has usurped the control of the native government, and becomes jealous of the popularity the foreigners are enjoying; a jealousy increased, perhaps, by some suspicions of their connection in some way with the English, towards whom it would seem that the Chinese entertain a most profound dislike and dread.—Accordingly, after a three months' residence, to the apparently deep sorrow of the regent, the missionaries take a mournful farewell of their catechumens, and journey to Macao, through the midst of China, reaching their destination in October, 1846.

But that which must give these travels their chief interest to the Christian reader is their vivid picture of a religion which professes to hold under its sway at least 300,000,000 of our race; a religion too, presenting, in some aspects, a most wonderful analogy with the Christian faith, and in some points still more closely approximating, as M. Huc is constantly led to observe, to the peculiar dogmas and practices of his own communion. As he approaches Lassa, the great centre of Buddhism, he finds a purer and clearer doctrine, less burdened with gross or foolish superstitions. It maintains "one Sovereign Creator, without beginning or end," called *Buddha*; he is purely spiritual: but is incarnate in the Tale-Lama, and, in an inferior manner in others who, are worshipped, upon whose death this invisible and spiritual Being passes into other bodies, after whom the Lamas seek with the greatest eagerness and anxiety. As soon as the newly-discovered infants give satisfactory proofs of their identity by their remembrance of what occurred in their previous corporeal existence, they are carried with great pomp to their temples, and placed upon the altars to be worshipped. M. Huc observes; this doctrine, as more fully explained, "astonished us not a little: the unity of God; the mystery of the incarnation—the dogma of the real presence [meaning of course thereby the dogma of a *corporeal* presence through transubsubstantiation] appeared to us enveloped in this belief. Yet, with ideas so sound in appearance, he even admitted the metempsychosis, and a species of Pantheism."

It is evident, however, that the missionaries find a peculiar perplexity, or else a congeniality, from the resemblance between Buddhism and Romanism. Indeed there appears at once a most striking similarity between these incarnations of Buddha, affording corporeal objects of worship, and the sensuous view of what M. Huc calls "the real presence," conveniently confounding doctrines essentially distinct. Hence, after a full statement of their religion to the intelligent, high-minded and apparently religious regent of Thibet, to their great astonishment, he observes, "Your religion is like our own; the truths are the same, we only differ in the explanation." He would only admit the existence of two points of difference, of the origin of the world, and the transmigration of souls. "The belief of the regent, however," M. Huc observes, "although in appearance approaching Catholic truth, resolved itself finally into a vast Pantheism:" he does not show clearly, however, how it approaches this any more nearly than his own dogma concerning Transubstantiation. So with regard to the external form of spiritual government.—Like Romanism, Buddhism has an infallible head, possessing uncontrolled power in all questions of religion. Buddhism, too has its monastic institutions, whose members are bound by the vow of celibacy, and comprise no small part of the entire population of Tartary and Thibet. The missionaries spent some weeks at one of these, which contained over 4000 Lamas. The Lamaserais appear to combine collegiate instruction with the religious rule of the monastery: for they have a learned faculty of four departments; 1st. Of mysticism and the religious rule; 2d. of ceremonies; 3d, of medicine; and 4thly of Prayer: even in costume and ceremonial, M. Huc observes a remarkable analogy between "the Catholic and the Buddhist." He sees a grand Lama dressed "precisely as a Bishop; for he had on his head a yellow mitre, a long staff in the form of a crosier in his right hand, and on his shoulders a mantle of violet-colored taffeta, fastened in front with a clasp, and exactly resembling a cope."

There is one custom in Lassa which is truly *Catholic*, and must be most solemn and impressive, "which," says M. Huc, "we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Thibetan men, women, and children, cease from business, and assemble in the principal parts of the city, and in the public squares. As soon as the groups are formed, every one sits down on the ground, and begins slowly to chant his prayers in an under tone, and the religious concert produces an immense and solemn harmony throughout the city, powerfully affecting to the soul."

One striking difference appears, we think, between these missionaries and most of those who are sent by other religious bodies, a readiness to perceive and acknowledge whatever elements of truth and religion they find among their friendly Tartars. They do not place themselves in opposition to all that these already hold, although they do not hesitate to declare the wide difference between Christianity and any imitation of it in the heathen world. But in general they speak and act with the spirit of St. Paul at Athens. "Whom ye ignorantly worship, Him declare I unto you." Thus, for example, they say, "the Lamas all appeared sincerely religious, full of good faith, and earnestly desirous to know the truth. We took care to banish from the instruction we gave, everything that might breathe the spirit of contention or dispute, and gave them merely a simple and concise exposition of our religion, leaving it to them to draw from what we told them conclusions unfavorable to Buddhism."

Of course the religion of these Tartars is intermingled with many superstitions; one of them, a very harmless one, is thus described. Upon one occasion, when the wind was roaring and the snow falling, some of the Lamas spent the whole day exposed to the storm upon the top of a mountain praying for travellers who might be in difficulty and danger: then they threw up into the air an immense packet of little paper horses which the wind dispersed in every direction, and which were to be changed by Buddha into real horses for the help of the poor travellers.

In conclusion, we would only observe that the Appletons have republished these interesting travels in an extremely neat, and at the same time very cheap form.

J. J. E.

From a Correspondent Abroad.

ON BOARD SHIP ATLANTIC—AT SEA,
May 29, 1852.

REV. AND DEAR BROTHER:—How often have you and I in the sick room, and among the bereaved, prayed for that great blessing, that "we may be gathered to our fathers in the communion of the Catholic church"; faithful members of that holy household; sharing its life, and heirs indeed of the glory that awaits it.

You will understand why we, who shall write to you of what may befall us on this journey to England, should prize as among the crowning blessings of our lives, the privilege of sharing in the high worship and communion to which our Church has been invited through her Bishops, at the celebrations in England.

In the religious mind of our day and country, the rivalry of sects and of opinions, and the "fondness" of invention in religion, have well nigh caused all real church-feeling, and almost all sense of what the Church is,—to die out. The word "Catholic" is given up to a portion of the Church,—(and, as we believe, a portion sadly corrupt,) which arrogantly claims it as exclusively her own; arrogantly, because denying it to all who will not own the novelty of the supreme and sole Episcopate of her chief Bishop.

But GOD has surely better things in store for us; and multitudes of hearts now beat within our branch of the Chuch Catholic and apostolic, of whose very life it is, that they live in, and strive to profit by, and to bless and serve, the Catholic Church of Christ. And these, too, not only of the children of the Church, but of such as have been won to us, from the ranks of the hostile or the indifferent. Beyond these I know of many, and am persuaded of the existence of more, who long for the day, when (if what *they* deem obstacles shall still keep *them* from her communion on earth,) their children, at least, may be found within her, openly rejoicing in the privilege.

The tone and utterances of those whom we have met with since it was announced that our Bishop was to go,—the anxiety for his going,—and the remarks and spirit of the many who came on board to express their interest and to take leave of the Bishops, prove a high appreciation of the object of their journey,—in its connexion with Catholic fellowship, among Apostolic churches and their branches.

The Christian world in England and America, presents to view three grand divisions of professed Christians: 1. The Church of Rome; 2. The Church of England; and 3. The great body of Protestant Sects. Our own Protestant Episcopal church in the United States, takes place in the *second* division.

The first is bent upon the destruction or absorption of both the second and the third. The third, in the main I believe, cherishes the same hostile purpose towards the first and second. It sees but trifling difference between them; and seizes, and has always seized, all opportunities to fix the name of "favorers of Rome," &c., upon her best servants and upon her doctrines. And good reason. For the second division has no *destructive* spirit. It sorrows over the wreck which wilfulness and pride and man's conceit have made of Catholic fellowship and love. Hence it repudiates the aid of the Church of England and of our own,—and its several subdivisions wage a sort of privateering warfare upon Romish error *and* as often upon truth. "THE Church,"—the loved watchword of Apostles,—is its abhorrence; and all who prize the name or the thing—if by it be meant a visible society; continuous and perpetual on earth.

Hence the notion of a *corporate life*, as the condition of all strength to the *individual*, is to them almost unintelligible; and everything is looked at in its apparent bearing upon the individual, the section, the party.

To us, this third division says,—we can subdue error better than you. And to prove it, finds occasion of accusing in every pure and ancient usage, doctrine, observance,—which happens to be the common heritage of all really Catholic churches.

The decent vestment, the sacred and well-digested Liturgy, the solemn, holy festival, the altar, and above all, the principle of subordination and of succession—as a divine ordinance—in the ministry; these types of unity, and monuments of a *past*, a history, a chain linked to Apostolic life and institutions; how *can* the professed advocates of individualism and an independent being, even understand, not to say approve or justify, things so utterly opposed to all they live by?

Perhaps this is not plain to all of those you print for, Mr. Editor, but it is true. And plain enough it is that we American churchmen are forced, (for all the help we ever did or shall receive from other Protestants,) to work alone, or else betray for *union* (*not* for unity,) all that we hold dear.

Now such glorious occasions as that we are hoping and praying to take part in, will help all churchmen,—both the timid and the strong,—to work heartily and fulfil their mission. They will help them in two ways. 1. By the thrill of new satisfaction, strength, and joyful love, the story of them will send through the heart of every churchman, as he repeats, "The hill of Zion is a fair place;" "Jerusalem is built as a city that is at unity in itself—thither the *tribes* go up." Yes, the tribes,—of brethren linked, (not to one central, arbitrary throne—but *through their several, equal heads*,) each in itself and to each other, in unity. The same *faith*, the same *order*, the same worship, the same *life*, under the same *law*, (not *will*.) And 2. there will be help to all of us in giving, without boasting, to the hostile and ignorant among our rivals, a spectacle and an estimate of the grandeur and extent, (such as they never had) of the only real communion of Protestant Christians now existing.

X.

THE CHURCHMAN.

NEW YORK, JUNE 19, 1852.

NOTICE.—Mr. Thomas Sweny, late book-keeper in this office, has been duly authorized to act as our collector in Great Britain and Ireland, during his visit to Europe. Our foreign subscribers in arrear are requested to make payment to him on application.

Mr. Bigoe Armstrong Stoney has been appointed book-keeper in this office, and is authorized to give receipts to subscribers and advertisers.

June 14, 1852.

Worldly Tactics in the Church.

We have always admired honest declarations and fair dealings, on the part of those even from whom we differ; while on the other hand, dissimulation and treachery are our decided aversion. We approve of the old proverb, "An open enemy is better than a pretended friend," and find its truth in Church, as well as temporal affairs. We read in Scripture of Joab, the Captain of David's host, who was in the habit of taking the object of his enmity by the beard, and asking, "Art thou in good health, my brother?" while, at the same moment, he plunged his naked sword into his vitals. The race of Joabs is not extinct to this day; some have even entered into the Church, and assumed the priestly garb. They use not the sword, but that "world of iniquity" denounced by St. James as "full of deadly poison," "which no man can tame." The friendly smile, and the secret stab of detraction and slander, are their instruments. They agree with Talleyrand that words are to be used to *conceal* one's thoughts, and the more effectually this is done, the more they plume themselves on their skill and ingenuity. To throw those whom they consider their adversaries off their guard—to impose upon them by fair pretences, to undermine them secretly and without awakening suspicion—to use fine words and specious assertions, the better to cloak their real designs—appears to them a masterpiece of art, when rewarded with success. It needs not to point out how unworthy all this is of a man—to say nothing of a Christian. Men of the world of the better sort are disgusted with such manoeuvres, even when practised by political hacks and unscrupulous adventurers. To imagine or insinuate that they themselves could be guilty of such conduct, would be regarded as an insult of the deepest dye, and such as would entitle them to demand the most complete apology. It does great harm to religion among men of this stamp, when they see those who have vowed to lay aside all worldly and vain studies and pursuits, stoop to employ such arts, and abase themselves to trickery and deceit, to effect their secret ends. And it is still more injurious to find them, when they have gained their object, throw away the mask, and unblushingly exhibit their motives.

That such things have been is too true, that they injure the cause of GOD'S Truth and Church is also true, and we may not shut our eyes to the fact.—Sometimes they are done to gratify the spirit of malignity and hatred—sometimes to promote motives of self-aggrandizement and personal ambition—sometimes (strange as it may seem to many) to elevate some local institution, or small country town. Two or three kindred spirits are thrown together, and imagine themselves wise and talented exceedingly. The delusion, extravagant at the first, is increased by mutual compliments and flatteries, the more eagerly swallowed, from their grossness. At first, this antiphonal adulation answers very well without the intervention of outsiders, but after all has been said that can, and butter and honey have been used so profusely that the appetite wearies of the dainties, they begin to ask, "Why don't the people abroad praise us—are we to do all the work ourselves!!! In order to let the world know how great they are, they let fly at some exalted ecclesiastical dignitary, or Church Institution; and if they can crowd together fair pretensions enough to impose on the community, and create the belief that they are very disinterested, very much devoted to the Church's interests, very desirous of lengthening her cords and strengthening her stakes—it seems to them that they may do what they like, and say what they please. The trifling impediments imposed by honor, truth, morality, and religion, are hastily overleaped, and they use the Jesuitical maxim, the end sanctifies the means. If successful, there is no limit to their exultation; if defeated and exposed, they remain quiet for the nonce, though sore displeased, and afflicted.

Another exhibition of this sort of double-dealing has been afforded by sundry partisan prints, which advocate *Low Churchism*. These have, heretofore, always found themselves in the minority in the General Convention, and in most of the Diocesan Conventions, and great indignation has been manifested thereat. That the majority should rule, has appeared to them the greatest of sins. Some few aspiring spirits among them seem born for command, and they think it very hard they cannot get it.—Hence they have used very pretty language—honied speech—well buttered words—love, peace, harmony, concord, and so forth before Conventions and other meetings, though some how they have always contrived to show their teeth (if they could not bite), in the progress of the proceedings. When they found that the majority would carry their measures, elect those in whom they had confidence, and regulate things according to their conscientious convictions, they raised a grievous wailing, and mourned for the tyrannical and inflexible spirit shown by their opponents. This is certainly remarkable, because in Dioceses where they have had the majority, as Ohio and Virginia, *it is notorious*, that no great liberality has ever been shown to their opponents, nor have they occupied the prominent stations of honor and emolument.

This has awakened the partizanship of a Philadelphia contemporary, and the newly-appointed editor, (Rev. Greenbury W. Ridgely, who filled the chair some few years since,) has issued his bull against it. He says the Low Church party are the strongest (!) and must rule the Church, and he calls upon them everywhere to organize and strive together for this end. In obedience to his mandate, the Pennsylvania Convention, by a bare majority, made a grand sweep of Standing Committee men and Delegates to General Convention, turning off some old and valuable members, such as Mr. Wharton, and electing men after their own sort. Now we have no objection to this; we cordially assent to their doing the same thing every where if they can. Only let them allow true churchmen the same privilege of combination, organization, and action. Let them not complain when they are in the minority, that the majority rule over them, and put men into high places, other than those they would have appointed. Take the defeat with a good grace, and submit to inevitable necessity. Do not find fault with the smaller Dioceses, because they are represented by good men and true, who love the Prayer Book as it is, and wish neither the innovations of Rome nor the inventions of Geneva. Do not profess much love for that noble volume, in public speeches and writings, while privately you denounce and censure it, but either accept it, *ex animo*, or boldly propose the alterations you require, and see how many you can muster in their support. This will entitle you to be considered honest men, waging an honorable warfare; while the other course is most contemptible.

HOW AMALGAMATION WORKS AMONG THE SECTS.—The Presbyterian organization, in old times, was thorough, rigid, and in strict accordance with professed principles. Latterly, with the progress of modern liberalism, they have extensively fraternized with the Congregationalists—whose ministry, according to old-fashioned Presbyterianism, was of no validity whatever. As might have been expected, the disintegration of the old system goes on faster than ever. Congregationalism gains on Presbyterianism. It is a much more "free and easy" system. It presents no obstacle at all to Universalism and Unitarianism. It is natural enough to find some sturdy Presbyterian grumbling at such a state of things; but it is of no use. Schism is on the downward road toward heresy, and so on to indifferentism, nothingarianism, or positive infidelity. Every step onward brings the whole mass nearer its goal.

NEW SCHOOL PRESBYTERIAN CONVENTION.—*Washington*, Sunday, May 30.—The Committee on Church Polity proposed several matters of interest. The second section of the Church Extension Report—that relating to Home Missions—was taken up, when Mr. Duffield, of Philada., stated that there were many deeply affecting facts, which the Western brethren could state on this subject. Rev. Mr. Steele, of Milwaukee, thereupon made a long speech, detailing the operation of the Home Missionary Society in Wisconsin. He stated that all the agents and confidential advisers of that Society at the West, were either ultra-Congregationalists, or had been originally Congregationalists.

[Mr. Steele was here interrupted by a statement, that, of the eight agents of the Society at the West, seven were Presbyterians.] Many of the Churches go over to the *Old School*, because there is not a sufficiently Presbyterian spirit among them. The Wisconsin Convention operates against Presbyterianism. Of the ninety-four Churches in the Convention, only twenty were Presbyterian. During the past year ten Churches turned Congregational, and none the other way. These Churches are likewise Arminian in doctrine; and infant baptism was much neglected.

[Mr. S. was finally called to order.]

Rev. Mr. Rosenkrans, of Wisconsin, deprecated Mr. Steele's remarks, as unwise, and calculated to foment strife. He thought the report would operate unfavorably to Presbyterianism at the West.

Rev. Mr. Woods, of Iowa, reiterated some of Mr. Steele's statements and gave an interesting account of the action of the Desmoines Presbytery. He said that there was an impression that a Congregational minister was more certain of support from the Home Missionary Society than a Presbyterian, and many had come on that account.

Rev. Mr. Bullard, of St. Louis, gave it as his opinion that there was no way to prevent strife at the West, but for each of these denominations to conduct its own affairs by itself. Let each one appoint its own agent.

Rev. Mr. Gallagher, of Missouri, warmly advocated the entire separation, and the establishment of separate boards.

Foreign Intelligence.

We have received a week's later files by the *America*, at Boston, and the *Baltic*, at this port.

The French Moniteur declares that the speculations concerning the imperial graspings of Louis Napoleon have no foundation in fact! This is quite entertaining after all he has said and done, and shows the influence the notes of the three powers have had on the subject.

Many of the French officials have refused to take the oath of allegiance. The Law Courts have declared themselves competent to entertain the question of the legality of the decree confiscating the Orleans property, much to the displeasure of the plunderer. He will probably soon settle the question for them when the time arrives.

General Bedeau has addressed a cutting letter to one of the Ministers, declaring his refusal to take the oath. It is reported he means to enter the Church.

It is regarded as a significant event that M. Heckeren, the envoy of Louis, has been treated very coldly by the Sovereigns of Russia, Austria, and Prussia, while M. Berryer, the agent of the Count de Chambord, (Henry V.), has been warmly received.

Martaban and Rangoon have been captured by the British army invading Burmah, with small loss, 17 killed and 132 wounded. The subsequent loss by cholera has been considerable among the troops.

The report of the Commissioners for the Visitation of Oxford has been published. An account of the Report is given on the first page. It would seem that the most radical and sweeping changes are in contemplation, and if carried into effect may have the most disastrous effects upon the tenure of property in Great Britain. It has heretofore been the boast of English jurisprudence that the will of a testator, when clearly expressed and not superstitious or immoral, must be sacredly regarded and rigidly carried into effect. But now the Commissioners coolly propose to set the conditions of these bequests aside, cut and carve the revenues and possessions as they like, and dispose of them after their own will, and thus set the example for general spoliation and plunder. If the endowments sacred to religion and education are swept away to gratify the spirit of innovation and latitudinarianism, how long will the other possessors of real estate be allowed to enjoy their huge domains? Is the monstrous spoliation of King's College in Canada to be repeated on a larger scale in England? Let the spoilers beware, lest sowing the wind they reap the whirlwind. We shall give in our next a pungent article from the *John Bull* on this subject.

It is said that Parliament was to be dissolved about the 20th inst. Lord Derby states that the Ministry will recommend or abandon protection for corn according to the result of the election.

VISITATION OF THE ARCHDEACON OF LONDON.—On Monday the venerable Archdeacon Hale held a visitation of the Archdeaconry of London, at St. Sepulchre's church, Snow-hill:—

After adverting to the increasing spiritual wants of the population, the insufficiency of the provision for the Clergy, and the inefficiency of the Scripture Reader system, the Archdeacon in his Charge expressed his opinion that the time was come for the restoration of the sub-diaconate. Amongst the laity there would be found many who, whether engaged in trades and professions, or of independent means, would be willing to devote much of their time to the fulfilment of those duties which properly belong to the Deacon's office. The admission to the diaconate of persons continuing to exercise their secular calling, might be objected to on the ground of legal and canonical impediments, as well as of prejudices difficult to be overcome, while no such difficulties stood in the way of admitting such persons to the sub-diaconate. The canons of the African Church supplied a precedent, nor could it be considered in the light of an innovation, since more than one English Bishop had begun to admit persons into Deacon's orders, upon the understanding that they were not to be ordained priests, at least not for many years. For such a new order of Ministers some form of ordination must be appointed, and new canons must be framed providing for the age of admission, the station of life from which selections should be made, the subjection of the new order to the Incumbent of the parish, and its submission to the Bishop and the general laws of the Church.—*John Bull.*

CHURCH BUILDING SOCIETY.—The annual meeting of the Society for Promoting the Building and Enlargement of Churches took place on Monday afternoon, the Archbishop of Canterbury in the chair. The report of the Committee was to the following effect:—

The number of applications made to the Society during the year was 121, and grants were made in 105 cases—being for the erection of 38 additional Churches, the rebuilding of 18, and the enlargement of 49. Altogether the Society had added to the Church room during the year 31,892 seats, of which 24,258 were set apart for the use of the poor inhabitants, including 7,159 for the parochial schools. The amount contributed by the Society was 14,660l. The works reported as completed by the aid of the Society were—new churches, 49; rebuilt, 7; enlarged 39—giving 28,143 new seats, of which 23,534 were free. In the 88 places thus aided, the church accommodation had been more than doubled. The amount contributed on account of grants claimed during the year was 13,272l., and on the 31st of March the committee was responsible for a further sum of 36,633l., which was covered by the funds now in hand. A great number of new churches were about to be erected in the manufacturing and mining districts, where hitherto there had been no church accommodation at all. The amount received by the Society last year from its ordinary sources of income was 6,437l. 15s. 5d. including 1,798l. 3s. 7d. received under the Queen's letter. A considerable number of large donations were also included. The committee stated that their payments had exceeded their receipts, and trusted that this excess would shortly be replaced by private munificence. The committee also deplored the fact that the funds contributed for "home missionary purposes" by no means increased, while great zeal was shown for supporting foreign missionary associations. They did not regret this last fact, but hoped that the funds for domestic missions would be augmented. A short time since the Commissioners appointed to consider the subject of the division of large parishes, reported that 600 new churches were required, and in the House of Commons it had been stated that 513 new churches were required in 14 dioceses alone. The present population of England and Wales was 17,922,768, and during the last thirty-four years the Society had not been able to provide more than 866,892 sittings, showing how utterly inadequate to the wants of the people were their means of usefulness.—*Ibid.*

THE CHURCH ESTATES COMMISSION.—The Church Estates Commissioners have made their first report. After reciting their powers under the Act 14th and 15th Vict., entitled "An Act to Facilitate the Management and Improvement of Episcopal and Capitular Estates in England," they state that the short time that has elapsed since the passing of the Act has afforded little opportunity for ascertaining the extent to which its powers are likely to be made available, but that already proposals to sell reversions, or to purchase leasehold interests, have been submitted by the Archbishop of Canterbury, and by the Bishops of London and Norwich, by the Chapter of Durham, and the Vicars-choral of Litchfield; also a proposal for the enfranchisement of five copy-hold tenements under the See of Norwich; all which transactions are progressing satisfactorily towards completion.—*Ibid.*

REPORTED RETURN OF MR. MANNING TO THE CHURCH OF ENGLAND.—A rumor is in circulation that Mr. (late Archdeacon) Manning is dissatisfied with his unhappy change—that he now sees the error of his recent hasty step, and that he is about to return to the Church of his baptism.—*Ibid.*

SIERRA LEONE.—The *Gazette* of the 21st constitutes the colony of Sierra Leone into a separate diocese, and announces the appointment of the Rev. Owen Emeric Vidal, A. M., to be the first Bishop.—*Ibid.*

THE "SEE OF DUBLIN."—The *Tablet* says—A letter from a very respectable authority in Rome states that the Cardinals have determined to recommend Dr. Cullen to his Holiness for the See of Dublin.—*Ibid.*

RECEPTION OF THE REV. DR. WAINWRIGHT.—We find, in the *Evening Journal* of the 31st May, an interesting account of a special meeting of the Society for the Propagation of the Gospel, held for the purpose of receiving the Rev. Dr. Wainwright as the representative, (informally) of the American Church. The Archbishop of Canterbury was in the Chair, and the Bishops of London, Oxford, Bangor, Salisbury, Gloucester, and Bristol, and Lichfield were present, also Rev. E. Hawkins, and many other clergymen, with Lord Harrowby and others of the laity. Dr. Wainwright made a large and able address, and presented the resolutions adopted at the meeting of the Bishops. The Bishop of London acknowledged the receipt of the American Bishops' answer, in a few appropriate remarks. The Bishop of Oxford moved, and the Bishop of Bangor seconded the first resolution. Lord Harrowby and the Bishop of Salisbury the second, Dr. Spry and Mr. Dickinson the third. The speeches were of an animated character, and the kindest feelings were expressed towards the American Church. We shall give the proceedings fully in our next. The late hour at which we received the paper, prevents our inserting them this week.

New Publications.

Messrs. Appleton have published another volume of their *Popular* Library—being the INGOLDSBY LEGENDS, by the Rev. Mr. Barham. They are droll enough, and afford capital light reading—but the humor is often very broad; serious things are sadly burlesqued: and we think the Rev. gentleman might have employed himself better.

We hail with pleasure the appearance of the 4th vol. of HUMBOLDT'S COSMOS. It is occupied with the sun, planets, and other bodies forming our solar system, and is fraught with the prodigious learning and science of the illustrious author. It needs not to praise this work, but to study and master it—if possible for the reader.

The same firm have also published the 2d vol. of LAMARTINE'S HISTORY of the RESTORATION. It is chiefly occupied with the return of Napoleon from Elba, the flight of Louis and the stirring events of the Hundred Days, terminating with the Battle of Waterloo and final abdication of the Emperor. It is vividly written, but we think the author somewhat given to romance, some specimens of which are pointed out by the translator.

We have received, with much pleasure, a very neat edition of HALLECK'S POEMS, from *Redfield*, including some pieces not before published. The author stands in the front rank of American poets, and we have here a proof that he is deservedly appreciated.

HARPER'S NEW MONTHLY MAGAZINE for June is, as usual, full of entertaining and instructive articles. *The Scenery of the Franconia Mountains* is well illustrated. It comes at a fit time to attract tourists to the original. The *Life of Napoleon* is continued with the accustomed vivacity and spirit of the author. "My Novel" by Bulwer, and "Bleak House" of Dickens', each occupy a considerable space.

Messrs. L. Scott & Co. have published the Edinburgh and Quarterly Reviews for April. Contents of the former—1. *Tronson de Coudray*, a sketch of an eminent French lawyer, before and during the French Revolution. 2. *National Education*. 3. *Farini's "Stato Romano."* 4. *Athenian Architecture*. 5. *Investments for the Working Classes*. 6. *John Knox's Liturgy* serves as a heading for a dissertation on Liturgies in general. 7. *Mallet du Pan*, a French journalist. *Roebuck's Whig Ministry* of 1830. 9. *Squier's Nicaragua*. 10. *Lord Derby's Ministry and Protection.*

The contents of the latter are, 1. *Sir Roger de Coverley*, by the *Spectator*. 2. Walpole's *Garland*, 1761. 3. Diary of General Gordon, a distinguished officer in the Swedish and Polish service in the 17th century. 4. *Recent Epics*, a slashing dissection of some unfortunate poets, or rhymsters. 6. *Progress of Comparative Anatomy*, a capital sketch. 7. *Bohemian Embassy* to England, Spain &c., in 1466. 8. *The Cannon, the Musket, and the Rifle*. 9. *California vs. Free Trade*. 10. *First Decade of George I.* 11. *Lamartine on the Hundred Days*. 12. *The Old and New Ministries.*

We have also received the Evergreen, and Spirit of Missions and Littell's Living Age, No. 420.

THE DAYS OF BRUCE, by Grace Aguilar, (Appletons), is a republication of a posthumous work, by this lamented authoress, and though it appears necessarily under disadvantages, is highly creditable to her taste and talents. The story is penned with a faithful adherence to the leading historical facts of the period, and the characters are ably and discriminately drawn. We think it entitled to rank among the best of her works.

Diocesan Intelligence.

NEW YORK.—The Rt. Rev. the Bishop of New Hampshire will perform Episcopal offices in this Diocese, in the place of the Rt. Rev. the Bishop of Western New York during a portion of the summer. The following appointments have been made.

JUNE.

Second Sunday after Trinity, June 20, A. M. St. John's, Troy.

Tuesday, June 22, A. M. Kinderhook, *Consecration.*

Saturday, June 26, Bushwick, *Consecration.*

Third Sunday after Trinity, June 27, A. M. Annunciation, N. Y., *General Ordination.*
P. M. Intercession.

Tuesday, June 29, A. M. Coxsackie, *Consecration.*

JULY.

Tuesday, July 6, A. M. Amsterdam.

Thursday, July 8, A. M. Granville, *Consecration.*

⁂ Candidates for the Diaconate and Priesthood are requested to send in their testimonials to the Standing Committee on or before Tuesday, June 22; and to attend the Bishop for examination on *Friday*, June 25th, in the Chapel of the General Theological Seminary, Chelsea Square, at nine o'clock, A. M.

JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The closing celebration of the Jubilee Year of the Venerable Society for the Propagation of the Gospel in Foreign Parts, was held in Trinity Church, on Tuesday morning, the 15th of June, at half-past ten o'clock. The procession entered the church from the sacristy, headed by the students of the General Theological Seminary, after whom were some forty clergy, in surplices, and about as many more unrobed. Twelve priests and six deacons took their seats in the chancel, the rest being seated in the nave. The opening portion of Morning Prayer, to the end of the psalter, for the day, was said by the Rev. Dr. Hawks. The First Lesson (Isaiah 62) was read by the Rev. E. M. Johnson; the Second (1 Corinthians, 12) by the Rev. G. T. Bedell. The remainder of Morning Prayer, from the Creed, was said by the Rev. Wm. McMurray, of the Diocese of Toronto, Canada West. The Introit was given out by the Rev. Dr. Haight—the 59th selection from the Psalms in Metre.

The Ante-Communion Office was said by the Rev., the Rector of Trinity Church, assisted in the Epistle by the Rev. Dr. Haight, and in the Gospel by the Rev. Dr. McVickar. After the Gospel an Anthem, from the Gospel, was sung:—Psalm xcvi., vs. 7 to 13.

The sermon was preached by the Rev. Dr. Higbee, an Assistant Minister of Trinity Church, from Ps. 72; 17.

"His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed."

The offertory sentences were read by the Rev. Mr. Hobart, the alms being collected by the six deacons. Mr. Dunscomb, the only surviving Warden of the Parish, placed upon the alms basin one thousand dollars in gold, as the contribution from the Corporation of the Parish. The proceeds of the offertory, amounting in all to $1121 69, were devoted to the aid of Trinity College, Toronto, in answer to the appeal now being made by the Rev. Mr. McMurray on its behalf. The Prayer for the Church Militant and the rest of the Communion Office was said by the Rev., the Rector of the Parish, who was assisted in the distribution of the consecrated elements by the Rev. Drs. Turner, Muhlenberg, and Hicks, (of Rutland, Vt.) The number of communicants was over two hundred and fifty.

The Rt. Rev. Bishop Whitehouse was specially invited to be present and take part in the services, and was very desirous to attend, but was unfortunately compelled to leave town the day before, in order to fulfil his previous appointments in his distant diocese of Illinois.

The weather, though warm, was clear and delightful. The nave of the Church was densely filled, and the deep interest of the occasion seemed fully to be realized by all present. In the celebration of the Holy Communion, the ancient Plate of the Parish, as on the former occasion last year, was used.

The Music, as is always the case in giving an account of a grand celebration at Trinity, requires a special notice by itself. The Venite was sung to a double chant in C, arrayed in eight parts. The *Te Deum, Benedictus, Kyrie Eleison, Trisagion*, and *Gloria in Excelsis*, were the Consecration Service in full, composed originally for the Consecration of Trinity Church. The metrical psalmody was heartily and generally joined in by the congregation at large. All the music of the morning except the Psalmody and the Anthem, was composed by Dr. Hodges himself, and never have we heard that magnificent service better done. The Anthem was the appropriate one sung at the celebration last year, only this time it was, if anything, better performed. The solos were admirably given, and the stirring chorus, "*Tell it out among the Heathen*," rang out, with all its rich reduplications, in a way that thrilled all hearers. The whole congregation rose at the last verse, "For He cometh—thus giving still higher realization to the musical expression of the words. This fine Anthem was written by John Travers, the predecessor of Dr. Boyce, and was composed about the time when the venerable Society received its charter from King William the Third.

Thus ends the Jubilee year. Who of us all shall live to see the next semi-centennial celebration?

MAINE.—On Whit-Sunday, May 30, at Christ Church, Gardiner, the Bishop confirmed nine persons.

On Wednesday, June 2, at Trinity Church, Saco, he confirmed five persons.

On Thursday, June 3, and the following day, the Board of Missions of the Diocese, met at Saco. The sermon on Wednesday evening, was by the Bishop, in Matt. xvi, 18; that on Thursday morning by the Rev. Mr. Croswell, on John x. 11; that on Thursday afternoon by the Rev. Mr. Pratt, on John ix. 25; that on Friday morning by the Rev. Mr. Murray, on 2 Corinthians, ii. 15, 16. There were also services on Thursday evening, when missionary addresses were delivered by the Rev. Messrs. Weston and Burgess, and the Bishop; and on Friday afternoon the Clergy present at the meeting, were the Bishop and the Rev. Messrs. Pratt, Burgess, Goodwin, Croswell, Murray, Robertson, and Weston.—*Christian Witness.*

NEW HAMPSHIRE.—The Fifty-second Annual Convention of the Diocese of New Hampshire was held in St. Paul's church, Concord, on the 26th ult., Right Rev. the Bishop (CARLETON CHASE, D. D.) presiding. After morning prayer Mr. Barnabas Palmer was admitted to the holy order of Deacons. The following gentlemen were elected delegates to the General Convention, viz: Rev. Charles Burroughs, D. D., Rev. Nath'l Sprague, D. D, Rev. Newton E. Marble, Rev. Thomas G. Salter, Joshua W. Pierce, Esq., John Whipple, Esq., Hon. N. B. Baker, Esq., Charles M. Bingham, Esq. Rev. Charles Burroughs, D. D., and J. W. Pierce, Esq., were nominated as Trustees of the General Theological Seminary. A committee was appointed to revise the constitution and canons of the Church in this Diocese, and report at the next meeting of the Convention. The Bishop's address and the parochial reports exhibit, upon the whole, an encouraging state of the Church in this Diocese.

MASSACHUSETTS—*Ecclesiastical Sentence.*—The sentence, recommended by the Ecclesiastical Court, by whom the Rev. O. S. Prescott was tried for contumacy, and found guilty, was pronounced by the Rt. Rev. Bishop Eastburn, on Thursday afternoon, the 3d inst., at 5 o'clock, in Christ Church, in this city. At the hour appointed, the Bishop entered the Chancel accompanied by the Rev. Mr. Smithett, Rector of the Church. The Bishop offered an appropriate Collect, and the Lord's Prayer, and then pronounced the sentence of '*Paternal Admonition*,' recommended by the Court.

Four clergymen and several laymen were present.—*Christian Witness.*

CONFIRMATION.—This Rite was administered to two persons, in the Lecture Room, under St. John's Church, East Boston, on Sunday Evening last. The circumstances were unusually interesting, from the fact, that the Parish, after various adversities, and a severe and persevering struggle of six years, were enabled at length, and for the first time, to worship in their own sanctuary. Nearly *three hundred persons* were present. Among other indications of the sympathy manifested towards this Parish, is the fact, that one of the Deacons of the Old South Church, Boston, presented a Carpet for the chancel; and a member of the 'Central Church, Winter street' an elegantly bound Quarto Bible, for the Reading Desk. In view of all these and other most encouraging facts—will not the members of our own Communion, send in *unsolicited*, their offerings, to complete this House of worship, *that it may be duly* consecrated to the Lord of Hosts!—*Christian Witness.*

For the Churchman.

CONNECTICUT.—The Annual Convention was held in St. John's Church, Bridgeport, June 8th and 9th.

The Bishop, in his annual address, stated that he and his assistant had confirmed 672 persons; ordained three priests and three deacons; and instituted three rectors. The number of candidates for orders is 17. Three new churches have been consecrated. It is stated that the number of students in the Theological Department of Trinity College is 20.

A vote was passed, instructing the delegates from the diocese to the General Convention to support the proposed amendment to the fifth article of the Constitution.

The Standing Committee elected: Rev. Dr. Mead, Rev. Dr. Coit, Rev. R. A. Hallam, Rev. T. C. Pitkin, Rev. J. H. Clark. A vote of thanks was given to Rev. Dr. Croswell, who declined a re-election, for his long and faithful services for 30 years.

TRINITY COLLEGE, HARTFORD.—Rev. and Dear Sir, I find, in the late address of Bishop Brownell, that the Theological department in this institution is in full operation. I understand that several years since an endowment was granted by Trinity Church of some thousands of dollars, on the statement of a reverend gentleman high in office, that no such department would ever be established there, and that the College would always act as a *feeder* to the General Theological Seminary. I presume there must be some mistake in this statement, and would ask you to give the facts as they actually exist. I cannot suppose that the honorable and high-minded gentlemen connected with that Institution, would obtain money under promise not to do a certain thing, and then break their pledge. If the above statement is true, they will no doubt return the endowment to Trinity Church, as that to which they have no right.

Q. Q.

DELAWARE.—The Sixty-second Annual Convention of this Diocese met in St. Peter's church, Smyrna, on the 25th ult., and was well attended by the clergy, though several of the parishes were not represented. The Rev. M. Billopp having declined a re-election as Secretary, Dr. James F. Wilson was chosen. Bishop Lee's annual address presented a more encouraging view than usual of the state of the Church. The following were elected as the Standing Committee: Rev. Messrs. Brinckle, Balch, and Van Deusen; and Messrs. Baily and Curtis. Delegates to the General Convention: Rev. Messrs. Brinckle, Balch, Carpenter, and Hall: and Messrs. Du Pont, Raymond, Burton, and Layton.

Considerable discussion followed the introduction of a resolution approving a Pastoral Letter issued by Bishop Lee during the past year, to the Clergy and Laity of the Diocese, which was finally carried.

FLORIDA.—*Ecclesiastical Sentence.*—On the 14th of May, the Rt. Rev. Francis Huger Rutledge, D. D., Bishop of Florida, in accordance with the recommendation of an Ecclesiastical Court, pronounced a sentence of suspension from the ministry for two years, on the Rev. Isaac Swart, of Jacksonville, Florida, who had been found guilty of charges on which he had been presented by the Convention of the Diocese of Florida.

TEXAS.—The Convention of this Diocese met at Chapel Hill, Washington county, on the 13th ult. The attendance was good. Four new parishes were admitted. A committee reported in favor of the election of a Bishop for the Diocese, whereupon Rt. Rev. George W. Freeman, D. D., the Provisional Bishop, was unanimously elected. He asked time to consider his acceptance of the office. On Sunday, May 16th, Mr. Charles C. Rottenstein, formerly a Methodist preacher, was admitted to the Holy Order of Deacons, and in the afternoon the Bishop administered to five persons the Apostolic rite of Confirmation.—*Banner.*

TO CORRESPONDENTS.

Senex and *L.* in our next.

We have admitted the article of our correspondent Δ because he offers some strong objections to the popular interpretation of the *Babylon* of the Revelations; but we do not assent at all to his extreme view of the condition of the Church of England, because of its union with the state, much less to his strange assertions as to the American Church. With these cautions, we think there is much good matter in the communication.

By an advertisement in our paper of this week, it will be seen that the congregation of the Church of the Holy Evangelists, now worshipping at St. George's Chapel, will have the Church opened on the morning of Thursday, July 1st, 1852, for divine service, a sermon and the administration of the Holy Communion, in commemoration of the centenial anniversary of the opening of St. George's Chapel as an Episcopal Church.

The Committee of the Vestry of the Church of the Holy Evangelists have made every arrangement necessary to a proper observance of the day.

The Rev. Dr. Higbee will preach the sermon, and altogether the exercises cannot fail to be highly instructive.—[*Communicated.*]

CLERICAL CHANGES.

The Rev. Edmund Roberts, Presbyter, from St. Peter's Parish, Niagara Falls, to 132 Spruce street, Philadelphia.

Rev. N. S. Harris, to the care of J. D. Forbes, Esq., Perth Amboy, New Jersey.

The Rev. Alonzo G. Shears, from Sharon, to St John's, North Haven, and St. Andrew's, Northford. P. O. Address, North Haven, Ct.

The Rev. J. L. Townsend, from Grace church, Cherry Valley, N. Y., desires all letters and papers intended for him, to be directed to 93 South Third st., Williamsburgh, L. I.

The Rev. R. S. Adams, from St. John's church, Cape Vincent, W. N. Y., to Rhinebec, Dutchess Co.

The Rev. John A. Childs, of New Albany, Indiana, requests that all letters, &c., be addressed to him at No. 55 Hanover street, Kensington, Pa.

Married.

On Wednesday, 9th inst., at the Church of the Holy Apostles, by the Rev. Christopher B. Wyatt, Henry O. Freeman, to Josephine, youngest daughter of the late John Harlow, of this city.

June 1st, 1852, in Zion Church, Rome, by Rev. H. B. Whipple, Geo. R. Thomas, Chashier of Bank of Rome, to Miss Mary C., eldest daughter of H. Brayton, Esq.

In New Orleans, on Monday, April 26, by the Rev. C. Goodrich, John A. Mitchell, Jr., of Flushing, Long Island, and Miss Mary T. Peters, of this city.

On the 15th inst., at the Church of the Nativity, New York, by the Rev. C. Clapp, David Palmer to Mary K., daughter of Stephen Squires.

Died.

On Thursday, June 3d, in the 80th year of his age, Adam Tredwell, senior, Warden of Trinity Church, New York.

For the Churchman.

EDWARD W. LAIGHT—we, with deep regret, are informed departed this life on Wednesday, 9th inst. He was the eldest son of William Laight, a gentleman of New York olden times. Mr. Laight was educated for the bar, and practiced with acceptance to his clients and enjoying the respect of his associates for many years. He was the intimate friend of Wells and Johnson and Jones and the Ogdens, and with them actively supported the measures that HAMILTON advocated.—When a young man he commanded a Volunteer Company in Colonel Jacob Morton's Regiment, and afterwards rose to the rank of Major General of Infantry. During the war of 1812–15 he commanded a Brigade called into service for the defence of the city, and a redoubt on Harlem Heights thrown up by his men, among whom he was deservedly popular, was called FORT LAIGHT.—For forty years or more he was Chairman of the Trustees of the New York Dispensary, and nearly as long a Trustee of Columbia College, of which he was also an Alumnus. For the same period he was a Vestryman and Church Warden of Trinity Church, having resigned the latter office a few months since for the purpose of preventing embarrassment in the management of its affairs by the Corporation's having no Church Warden able to attend the meetings. After the war, Mr. Laight retired upon the presidency of one of our Insurance Companies, and continued in that office until increasing years and infirmity induced him to seek quiet and repose. GENERAL LAIGHT was a noble specimen of the Christian Gentleman. His aim was constantly to do good. His heart was large and yet always overflowing with kindness. His Religion was ever active. No wonder, therefore, that he was so popular in all assemblies where he took a part. In every sense he was charitable, if possible, he was too much so. We believe his age was 79.

At a meeting of the Vestry of Trinity Church, in the city of New York, held on the 14th day of June, 1852, the following was adopted by the Vestry, to wit:

The Senior Warden of this Church, ADAM TREDWELL, and EDWARD W. LAIGHT, some time also a Warden, and for more than forty years, excepting a brief interval, a member of the Vestry, having both departed this life within less than a week's time and since the last meeting; We, their surviving brethren put upon record this expression of the sincere love and veneration which we bore towards them, whilst we were associated together, and with which we hold them in the most endearing remembrance. The meekness and humility joined with justice and firmness in the one; the frank and benevolent impulses and sympathies of the other in favor of every thing that was good; that Christian consideration for the feelings of others they both at all times showed; and above all their active lifelong piety have set them as shining lights for the direction of our respective courses. Whilst we bow submissively to the dispensations that deprived us of their councel and fellowship, we bless God's holy name that they were spared to long lives of usefulness and honor, and that their berieved families and friends have the consolation of a sure belief that after serving "God in their generation, they were gathered unto their fathers, having the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope; in favor with their God and in perfect charity with the world."

Ordered, that the Clerk do transmit a copy of the above minute to the eldest sons of the deceased, for their respective families.

Extract of the minutes,
WM. E. DUNSCOMB,
Clerk of the Vestry.

On Monday, May 31st, at Flatbush, John Abraham Willink.

On Wednesday morning last, 26th ult., Ann Eliza, twin daughter of Wm. A. & Louise Appleby, aged one year, 11 months and 19 days. Her remains were taken to Spotswood, N. J. for interment.

On Wednesday evening, the 2d inst., in this city, Cornelia Amanda, daughter of Charles C. and Mary A. Lathrop, in the 17th year of her age.

The deceased being a deaf mute from birth, and possessing a remarkable gentle and lovely disposition, was, if the expression may be used, the peculiar earthly object of parental affection; she was beloved by her dear brothers and sisters, and in fact by every one who knew her. She was while an infant offered to God in Holy Baptism, and thus made a member of Christ and an inheritor of the Kingdom of Heaven. Subsequent education in the family, and in the New York Institution for deaf mutes, of which she was a pupil for nearly five years, so enlightened her mind that by God's grace she was ready to assume for herself at the proper time the vows of confirmation. It was the rare pleasure of the writer to administer to her, after she had faded under the withering blight of consumption, the Holy Communion 'mid the solemn associations of that which would soon be the chamber of death. But she sleeps in Jesus and is at rest. Let the mourners dry their tears, feeling sure that she is happy with saints and angels in Paradise, for His sake who will take to himself all the gentle ones that love the paths of righteousness.

T. G.

At Morristown, N. J., on the 10th inst., in the 35th year of her age, Jane Elizabeth, wife of Alfred Vail, Esq., and daughter of the late James Cummings.

Stricken with paralysis on the morning of Trinity Sunday, she lay speechless, yet wholly conscious, until the following Thursday—when, as the holy praises of the TRISAGION were ascending, her spirit was commended and resigned into the hands of her REDEEMER.

Precious in the sight of the LORD, is the death of His saints.

R.

On the 6th inst., of consumption, on board the steamer Roanoke, Mr. George Preston Haven, son of John P. Haven, Esq., of Brooklyn, N. Y., in the 26th year of his age.

Thus death has numbered among his victims a young man of a pure and noble character, and of many prospects of usefulness in the world. We seldom meet with one who led a more blameless life, or who possessed more real worth. Nature had bestowed on him a peculiarly amiable disposition, which had been trained under genial influences, and had received the ennobling impress of Christianity—all of which combined to render him a person of the highest excellence.

Mr. Haven was a native of the city of New York, and a graduate of the New York University. He went South for the benefit of his health, and engaged in the instruction of youth in Louisiana. While there he became a member of the Protestant Episcopal Church, and it was his intention to enter its ministry; but a disease of the throat prevented his taking the desired step. He afterwards made a voyage to South America, and returned mach benefitted, but with a still delicate constitution. During his residence at his father's in Brooklyn, he was a devout communicant of Grace church, under the pastoral care of the Rev. Dr. Vinton.

In December, 1850, he came to Virginia, and resided in Bedford Co. until the week preceding his death.—For the last eighteen months he had been a most consistent and esteemed member of St. Stephen's church, Bedford.

Wherever Mr. Haven resided, he always won the friendship of his acquaintances, but especially was this the case in the community in which he last sojourned. His purity, his sincerity, his uprightness, his amiability, his gentle manners and Christian spirit, gained for him the warm regard and affectionate interest of all who knew him. In his death, the Church and society, as well as his bereaved family, have reason to lament their loss. But it is cheering to be assured of his preparation for the change. As a Christion, he "adorned the doctrine of God his Saviour in all things;" as a member of society, he lived in the quiet and faithful discharge of his duties; as a friend, he was generous and high-minded; as a son and brother, he was dutiful and affectionate. He had a firm trust in the merits of the Redeemer, as the ground of his hope, and he was "imbued with that innocency of life" which fitted him for the joys of that happier scene in which, we trust, he is now at rest.

After some weeks of rapidly declining health, and with but little prospect of recovery, he left his temporary home in Virginia, under the care of his father, to return to Brooklyn. He lived to get almost in sight of his destination, and then expired on board the vessel; while his body was borne to its earthly home, his spirit mounted up to its home in the heavens. While the one was met by weeping friends, the other was greeted by angels and the sainted ones who had gone before. We sorrow not as those without hope; for we believe that they also which sleep in Jesus, will God bring with him.

K.

Notices.

ST. PETER'S CHURCH, CHELSEA.

To-morrow, being the third Sunday in the month, this church will be open for Divine service at 8 o'clock.
June 19th 1852.

The Annual Examination of the students of the General Theological Seminary will be held on Monday, Tuesday, and Wednesday next, to begin each day after Morning Prayer, which commences at nine o'clock, in the following order.

The Examination of the several classes will proceed simultaneously in different rooms.

Monday, June 21st.

Senior Class, in Ecclesiastical History (Prof. Mahan) and Hebrew (Mr. Houghton).

Middle Class, in Hebrew (Mr. Houghton), and Interpretation of Scripture—the Epistles—(Prof. Turner).

Junior Class, in the Evidences of Christianity (Prof. Johnson), and Homiletics (Prof. Haight).

Tuesday, June 22d.

Senior Class, in Systematic Divinity (Prof. Johnson).

Middle Class, in Ecclesiastical History (Prof. Mahan), and Liturgies (Prof. Haight).

Junior Class, in Interpretation of Scripture—the Gospels—(Prof. Turner), and Hebrew (Mr. Houghton.

Wednesday, June 23d.

Senior Class, in Pastoral Theology (Prof. Haight).

Middle Class, in Systematic Divinity (Prof. Johnson).

Junior Class, in Ecclesiastical History (Prof. Mahan).

BENJ. I. HAIGHT, Dean.
Theological Seminary, June 14th, 1852.

ST. GEORGE'S CHAPEL.

On Thursday, the first day of July, 1852, St. George's Chapel, in Beekman Street, in the City of New York, will have been opened for divine service according to the forms and ceremonies of the Protestant Episcopal Church, for the space of one hundred years.

The Centennial Anniversary of so interesting an occasion furnishes many themes for contemplation, and to the Episcopalian furnishes strong evidence that God is with His Church, and that it is established on a firm and lasting basis.

The Vestry and Congregation of the Protestant Episcopal Church of the Holy Evangelists, now worshipping at St. George's Chapel, Rev. Benj. Evans, Rector, have determined to have such Centennial Anniversary celebrated with fitting and appropriate devotional exercises, and have appointed the undersigned a Committee of Arrangements. The Church will be opened for divine service, a Sermon, and the administration of the Holy Communion, on the morning of the first of July, 1852, at 10½ o'clock, A. M.

The Sermon will be preached by the Rev. Edward Y. Higbee, D. D., one of the Assistant Ministers of Trinity Church, New York, who has kindly complied with the request of the Committee made to him for that purpose.

A Collection will be taken up for church purposes.

ROBERT HILL,
CHAS. M. CHURCH, } Committee.
JOSEPH E. PALMER,

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular monthly meeting of the above Society, will be held at 59 Bond street, on this Thursday evening the 16th instant, at 8 o'clock.

JAMES POTT, Rec. Sec.
June 16th, 1852.

NOTICE.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the 23d inst, at five o'clock, P.M.

J. A. SPENCER, Sec'y.
New York, June 3d, 1852.

The Annual Commencement of the GENERAL THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the United States, will be held on Thursday, the 24th inst., the Feast of St. John the Baptist, in St. Peter's Church, Chelsea; Divine Service to commence at 10 o'clock. An Address will be delivered by one of the Bishops of the Church. By order of the Faculty,

BENJ. I. HAIGHT, Dean.
Theological Seminary, June 9, 1852.

P. S.—The Annual Examination of the Students will be held at the Seminary, on the Monday, Tuesday and Wednesday preceding, beginning each day after Morning Prayer, which commences at 9 o'clock.

The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church, will be held at the Vestry Room of St. John's Chapel, in the City of New York, on Wednesday, the 23d day of June next, at six o'clock, P. M.

EDWARD N. MEAD,
New York, May 22, 1852. Treasurer.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual meeting of the Associate Alumni of the General Theological Seminary, will be held in the Seminary Chapel on Tuesday, June 22d, at 7 o'clock P. M. Evening Prayer and the Annual Sermon at eight o'clock. The Essay will be read in the chapel on Wednesday, the 23d, at one o'clock P.M. A. BLOOMER HART, Sec'y.
New York, June 1, 1852—3t.

Acknowledgments.

PROT. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 11th May last.

Coll in bx at ch of Holy Comforter, for books, 5 20; coll St Bartholomew's ch, N Y, 360, also 50 books for Sailor's Library; a friend, 10; Miss K Kone, ann 3; St Marks ch N Y, from mo'hly ofgs, 20; coll Christ, N Y 50 51; Christ ch SS to constitute the Rector, Rev C H Halsey and Sup't, Mr R Sill, life members, 30; Miss Walker, ann 2; J W Hayward, an 5; A H, 1; from ofg of ch of Holy Communion, 2; Mrs R Sill, ann 2; total 490 71.

E. M. DUNCAN, Treas.,
June 8, 1852. 114 Wall st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 5th inst.

Whitsunday collections.—St Stephens, Rev J H Price, D D 50; ch of Messiah, Brooklyn, Rev R I Walker 10; Trinity, New Windsor, Rev Reuben Riley 10 22; Morrlstown miss, Rev John Scovill 6 50; Grace, Cherry Valley, Rev I L Townsend 3 73; St Johns, Monticello, Rev E K Fowler 3; to add to coll ch of Annunciation 2; Trinity, Renselaerville, Rev R Washlon 3; Trinity, Fredonia, Rev Charles Arey, W N Y 5; Christ, Poughkeepsie, Rev Samuel Buel 51 93; Whitsunday, from Cattskill 2—$147 38.

Rt Rev W H DeLancey, D D, W N Y 25. *Subscribers:* Geo C Close 2, S DeVean 2, S G Hitchcock 4—8.
Total $180 38.

Whitsunday Collections.—Apostolic ch, Geddes, 88c; do 1 07; Trinity, Utica 13 06; Zion, Rome 10 50; St James Batavia 17 50; St Pauls, Buffalo 41 50; Christ, Manlius 4; St Thomas, Bath 6; Christ, Binghampton 15; Trinity SenecaFalls, 2 60; St Paul, Owego, 4; St Marks, Jamesville 5 80; Zion, Avon 4; Trinity, Lowville 4 40; Trinity, Elmira 6; Grace ch, Lyons 14; Emmanuel, Adams 2; Zion, Pierrepont Manor, 18: St Stephens, New Hartford, 4 25; St Johns, Ellicottville 10 80; St Pauls chapel, Constableville 8 23; mis'y station at Booneville 5 02; Ascension, Liverpool 45 c; do 39 c; Christ ch, Manlius 2; St Marks, LeRoy 12 21; Trinity, Buffalo 27 38; St Peters, Cazenovia 3; Trinity, Rochester 8 28; Christ, Pittsford 2 33; Zion, Fulton 3; Emmanuel, Norwich 2 30; Christ, Albion 5 68; Trinity, Fayetteville 4 20; Christ, Corning 5; St Pauls, Oxford 12 50; Trinity, Buffalo 2; St Peters ch, Westfield 3; St Peters ch, Niagara Falls 7; Zion ch, East Bloomfield, 2; St Pauls, Richmond 1 50; St Stephens, Perryville 2; St Pauls, Rochester 10;—from the diocese of W N Y by W V I Mercer, Treas,—314 89

St Pauls, East Chester, Rev W S Coffey 7 22; St Johns Delhi, Rev S G Appleton 5; Trinity ch, New Haven, Rev Harry Croswell 5; ann subs: Rev J D Carder, 2; J W Fowler 2; F H Fowler 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 17, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 25 inst.

Rt Rev W H DeLancey, D D, W N Y 25; Rev B I Haight, D D 88 79. *Subscribers:* John Edward Green 1, J Watts DePeyster; George C Close 1—4.
Total $117 79.

St Lukes, Somers, Rev J W Moore 2 72; St James ch, North Salem, do 89 c; Rev J D Carder, sub 1; St Thomas, Betnel, Ct, Rev John Purves 2.

Diocese of W N Y, W V I Mercer, Esq, Treasurer: St Peters, Westfield 1 50; Trinity, Utica 11 68; Apostolic, Geddes 37 c; Ascension, Liverpool 45 c; Christ, Manlius 1 50; St Johns, Whitesboro 1 50; Calvary, Utica, 2 60; Zion, Fulton 2;—21 47.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 17, 1852. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

J Watts DePeyster, Esq. an don 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
June 8, 1852.

Bishop Freeman thankfully acknowledges the reception of $25 from the S S of St Lukes ch, Rochester, W N Y, for the benefit of S S within his jurisdiction. The Christian liberality of these little ones, manifested in the contribution of a similar amount annually for a series of years is worthy of all praise.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of May 18.

Ofgs St Marks, N Y, April and May, Ill 23 97; St Marks New Milford, Pa, Minnesota 7; Christ, Middlesex, Va, Ill 5; St Saviours, Maspeth, N Y 17 29; Collinsville, Ill 2; fem miss soc, St Andrews, Mt Holby, N J 87 75; I Watts DePeyster 5 Thro E Wilcox R A in Pa: Doylestown, St Pauls 5; St James, Lancaster 50; Columbia 15; New London, St Johns 2 50; Oxford, Trinity 11 70—84 20. Thro J K Sass R A in S C: Waccaman, All Saints 60, for the Jews 10; St Thaddeus, for the Jews 5 62; Charleston, St Philips, Bishop Freemans jurisdiction 23, Bp Kemper's 22 22; North Santee, ch of the Messiah 12 75—133 59. Two ladies of Rye, N Y 3; a member of St Pauls, New Haven, for the West 1; Grace, Saybrook, Conn 5; Fort Hamilton, N Y, St Johns 18 50. Total $343 30.

THOMAS N. STANFORD, Treas.,
June 8, 1852. 137 Broadway.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

G W Peshine, Esq 1; Jas Warren, Esq 25; J S Y 15.
The rent of the house is $125 per quarter. We shall want $125 to meet the next quarter, and we earnestly solicit aid from the friends of the sailor.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.
June 7, 1852.

Advertisements.

LITTELL'S LIVING AGE, No. 423, 12½ cents.

CONTENTS.

1 Poetry of Thomas Moore, *British Quarterly Rev.*
2 China, during the War and since the Peace, *Examiner.*
3 Australia—Gold—Wool, *Times.*
4 Great British Gum Secret, *Household Words.*
5 Climate in relation to Consumption, *Spectator.*
6 Curiosities of Arctic Travel, *New Monthly Magazine.*
7 Eleven Weeks in Europe, *Tribune.*
8 Jerdans Autobiography, *Spectator.*
9 The Harvest of Gold, *Household Words.*
10 Curiosities of Posthumous Charity, *Chambers' Journal.*
11 Rights of French Women, *Household Words.*

With poetry, short articles and notices of new books.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

CHURCH LAW.

A Treatise on the Law of the Protestant Episcopal Church in the United States, by Murray Hoffman, Esq., one vol, 8vo, $2.

"It contains a large amount of useful and interesting information, and can hardly fail to be of service by calling forth discussion on points respecting which there is much diversity of opinion."—*Epis. Recorder.*

"We find it to contain a large amount of valuable information upon the subject of which it treats which has never before been collected and systematically arranged. Mr. Hoffman has done a great service to the Church in providing for those interested in the subject a digest of this character."—*Southern Churchman.*

"We are glad to find the merits of this work so justly appreciated and have little doubt it will become a standard in its proper department of ecclesiastical concerns, both diocesan and general. It has a strong claim to this distinction, and to thus supplying what has long been a great desideratum in our Church."—*Evergreen.*

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TO GENTLEMEN WISHING TO SEND their sons to Europe.—A clergyman of the Protestant Episcopal Ceurch, who is now in London, would like to take charge of three or four young gentlemen, to make the tour of Europe. For further information apply to John H Swift, 207 Pearl st. 3

For Sale.—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

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May 22—tf

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Poetry.

For the Churchman.

Rolling Waters.

As oft as twilight hour is come,
  I watch the rolling water;
Its break of waves—like beat of drum,
  From distant field of slaughter.
I watch it rolling down the vale,
  And follow it to ocean;
In thought upon its bosom sail,
  And with its waves keep motion.

And oft in still hours of the night,
  I stroll along the river;
It thrills me with such strange delight,
  To watch the moonbeams quiver;
To see each swelling wave in turn,
  Become of silver whiteness;
And stars beneath the waters burn,
  With all their heavenly brightness.

And never cometh to my ear,
  Music of richer gushing;
Then when on river's banks I hear,
  The flood of waters rushing:
It wakes such thoughts, that I seem not
  To live amongst the living;
But in that hidden, greener spot,
  Where *Saints* hymn glad thanksgiving.

Forth from *Christ's side* a *stream* did come,
  Of *blood* and *water* blended;
And so I think I hear a drum,
  Telling of battle ended.
I see souls brilliant with bright gleam,
  Through *baptism* imparted;
And so I trust me to *that stream*
  And never am faint hearted:

The *grace* of *God* is the moonlight
  That purifies each passion;
Changes soil'd souls to virgin white,
  And to *celestial* fashion.
Though powers of *hell* shall oft assail,
  Temptation's winds keep blowing;
Virtues, like stars, shall never pale,
  But shine 'neath waters flowing.

The music is the *angels'* hymn,
  The angels' joy proclaiming,
When SAVING FONT is filled to brim,
  At ev'ry *Christian naming;*
For then a SOUL is *wash'd* from sins,
  And is CHRIST's glory telling;
Another soul the voyage begins;
  Whose haven is CHRIST's dwelling.

Schuylkill Falls, A. M.
Rectory, St. James the Less,
Easter, 1852.

Selected Matter

From the Gospel Messenger.

The Minnesota and Chippewa Mission.

MR. EDITOR:—I send you a copy of a letter, this morning received from the Apostolic Missionary of the frontier, Rev. Mr. Breck. I know that both you and your readers will be pleased with its perusal, and hope that its modest but earnest appeal will be responded to most liberally by all who believe "it is more blessed to *give* than to *receive.*" The subjoined passage from the Jubilee Sermon of Rev. Mr. Merrick, one of Mr. Breck's co-laborers, will also well repay a perusal. May their hands and hearts be vigorously sustained by the prayers and alms of the whole Church! Yours truly, M. Y. L.

MISSION HOUSE, ST. PAUL'S, MINN.,
May 11, 1852.

REV. AND DEAR BROTHER:—I thank you, in the name of this mission and the brethren, for your continued remembrance of us, and especially for the offering now sent us. It is not the *bulky* alms that has built up Nashotah, and founded the Church in Minnesota, but *many* moderate and quiet offerings, *with much prayer.* This last may indeed establish the *Bank of Faith*, that can never fail, and whose resourses increase in proportion to the increase of *our* faith. Are not difficulties indeed, as large as mountains, removed by its simple exercise? It is thus that the good hand of God has taught us to work in His vineyard. The missionary sent forth without scrip, without bread, without money, with a *staff only*, must live as the sparrow of the field, trusting everything with the bountiful Provider of the Universe. Thus was the Church planted by the Great Head of the Body of the Faithful. Though all power was given to Him in Heaven and Earth, yet He chose the instruments of the first of these kingdoms, rather than of the other, for it was not of this world. And has the *first work* of the great *Missionary enterprise* of the Church so changed that her Lord's own words are no longer true to her under like circumstances? If there is such a likeness to be found anywhere in the spread of the Gospel throughout the world, it appears evidently to be in the lands where it is preached for the first time.

It is no little consolation, my dear brother, to us to believe this of our humble efforts in the Far West. How many have been in the places within the Nashotah and Minnesota Missions, where the CREED of IMMUTABLE TRUTH was never heard until uttered by our lips. It was with deeep and consoling joy, that two of us, a short time since, when, on the approach of night in the Indian country, 150 miles north of here, finding no shelter, not even a wigwam, for the woods were long, before striking our fire, offered up our Evening Office aloud. Then, for the first time since the foundation of the world, were there heard there those all-powerful words, "I believe," &c.—words that have declared the conversion of *millions* of the human family from Darkness to Light. There is enough in this thought, connected with the instructions of our blessed Lord to the "seventy," and others commissioned by Him, to make us indeed cheerfully go to the ends of the earth to speak the WORD OF LIFE to all Nations that sit in error. And we are truly thankful that we have been blessed not only with food and raiment, but, from out of the store of alms provided us, we have been able to help others. Were you to look over the Nashotah Alms-Book, of more than ten years growth, and then look at our own, you would be persuaded, dear brother, that there is a *larger store* behind the offering of FAITH than mere figures can count.

On Christmas day, we were permitted to worship in three Churches, built within Minnesota. One had been consecrated, the other two were in an unfinished state. We are required to assist in very large amount of the necessary funds for building Mission Churches. When these are completed, paid for, and consecrated, then we consider our part of the work to be over, and that the Parochial Clergyman should come in. Such is the condition of things at St. Paul's, and we are now looking to hard-working Nashotah to send these people a graduate of the present year. Such, too, is the growing condition of Stillwater, on the St. Croix, and of the Falls of St. Anthony. When these places are supplied with Parochial care, then shall we have the more time to devote to the outer posts of our Mission and to the new Mission among the Chippeways. We feel thankful that we have Chaplains of the Church at the two posts within this Territory. And should the Sioux treaty be ratified by Congress, it will only be possible to keep up with the tide of immigration already beginning to pour into Minnesota with the re-opening of navigation, by Parish Clergyman coming and relieving us.

Easter day witnessed *twelve* baptisms in Christ Church at St. Paul's. Five were adults, four were Sunday school children, and three were infants. Two more infants have been baptized since that Festival. And now a second class is ready for confirmation. On Easter Monday, the second Parish of Minnesota was organized at St. Anthony Falls, by the name of "Holy Trinity." But I will not detain you longer at present with the Mission to the Whites, for we have added *another link* to our chain by extending our labors into the Indian country, and of this mission let me say something to enlist your prayers, and the prayers of your people, that our hearts as well as our hands may be strengthened to the work.

Several of the Church papers have given the correspondence of the Indian interpreter with ourselves, which you have most probably seen, and therefore I will not repeat the same here, but the following letter from our Chaplain, the Rev. S. W. Manney, at Fort Ripley, will, I trust, interest you:

March 24, 1852.

"'Hole-in-the-day,' two of his wives, and Johnson (the Chippeway interpreter) took tea with me about two weeks ago. I had a long conversation with him. He said that he was convinced, that the only hope for the elevation of his people, which he greatly wished, was in the reception of the Christian religion. That he, himself, since he had been wounded, had thought a great deal about it, and wished to live differently. I told him, among other things, to take off the edge of receiving the religion of their conqueror, that not only we ourselves, but most of the nations of Europe, before the reception of Christianity, were in a savage state, not unlike their own. I concluded by saying to him, that God may have spared him to be a blessing to his people, by receiving Christianity himself and encouraging them to embrace it.

On last Tuesday, also, *Hole-in-the-day*, two of his wives, and Johnson, took tea with me, but they were in deep sorrow. They started to bring down his sick child to the garrison, but it died before they arrived here. But now what do you suppose Hole-in-the-day wished? He wished his child to be buried with *Christian rites.*—He desired not the rites of his fathers, which he was about to abandon, as worthless and of no avail. And so, on last Tuesday, on the banks of the Mississippi at Crow-wing, I gave it the burial rites of the Church. Lieut. Flint was with me. Johnson interpreted paragraph by paragraph.* * * * As Hole-in-the-day is desirous of embracing Christianity, and has virtually abjured the religion of his ancestors, and that, too, by asking Christian burial for his child, if I had refused his request, and allowed it to have been buried by *heathen* rites, it might have bound the father to heathenism by a cord too strong ever to be broken. After consenting to bury the child, I expounded to him the nature of Christian burial, and the doctrine of the resurrection of the body. After resolving one or two practical questions for him, viz: 1. As to the feast in remembrance of the child, which I forbade altogether, for fear of the consequences of association: and 2. As to the treatment of his wives, whom he intends to put away, they all left. He is to keep his oldest wife—the two others he is to separate from, but I told him he must see that they and their children were well taken care of and protected; not suffered to want. That further, after separation from him, they would be at liberty to marry again; when, in that case, he would be relieved from the obligation of support. These questions were resolved for him at his own request."

Since the receipt of this letter, one of our Divinity students has been with me to the village of Hole-in-the-day, at Gull Lake, which is 150 miles north of this place. The result of our visit was the resolution to begin the mission to the Chippeways at once, although necessarily in a very moderate form. We are accordingly opening a *garden*, and preparing to build a rude log Mission House. The location will be near the village (of wigwams) inhabited by Hole-in-the-day's band. The scenery is truly beautiful. There are a number of lakes, some of which are quite large, measuring fifteen miles in length, and from three to five in width. These are full of the finest fish, which the Indians readily catch for the year's consumption. These lakes are bounded by a belt of pine, about fifteen feet from the shore, within which, are extensive sugar maple groves. From these last the Indians also make their sugar. It is said that the fish, sugar, and good land hereabouts, are sufficient for the support of 3000 Indians. We hope, therefore, we are entering upon not only a good work, but what is very important, a work in the right place. Our intention is, to open a *manual laboring* school for boys and girls, in distinct departments, and teach them domestic life, and its duties.—And whilst training as many as we can, beneath the mission roof, at the same time to encourage children to attend a day school, and through the children, to influence their parents to a life of industry and religion.

In this undertaking for the pagans of our own land, is found the *Foreign Mission* in the Domestic field, and I hope there are those in the Church, that will gladly give to an object so benevolent, and so full of promise for good to the souls of men. Let the *latent* energies of the Church awaken for the poor Indian, and we shall soon see the *log chapel*, and all other appendages to a thorough Christian Mission, in the very heart of the Indian country. The good that may be done to the souls and bodies of the poor Chippeways, is incalculable, and we have great encouragement to preach to them the *everlasting word*, for they are asking for the Gospel at our mouths.

Believe me to be your affectionate and grateful brother in Christ and his Church.

JAMES LLOYD BRECK.

THE MISSIONS OF THE REFORMED CHURCH.

[*Extract from Jubilee Sermon of Minnesota.*]

—"And to what nation has not our Mother sent her blood stained banner-cross—the dye of Calvary? Where have not her priestly heralds sung the Christian name? Liberty to the captive and captivity to the free—the slavery of the Cross? Of Him whose yoke is easy and whose burden is light? She has, with the spirit of the Apostolic Founder, gone to well nigh 'every nation under Heaven;' and addressed herself to every form of our degradedhumanity. To icy Labrador; to the Southern Cape. From the Indus to the Mississippi—aye, to the golden shores of the Pacific. She has braved the tropical sun and the pestilence, in faith, to rouse the Ethiop from his slumbers; the gentle breezes from the spicy groves of Ceylon are redolent with the odors of her Saints. She has sent her mitred heralds to India's burning zone; to Calcutta, to the Presidencies of Bombay and Madras; to the Holy City, alas! now fallen; to the Levant; and to other and distant climes. Her voice is heard in the land of Egypt; in Asia Minor, the region of the Apocalyptic Churches; at Hong Kong; among the proud and light-hearted Greeks, on the very spot on which once Paul stood to tell the same glorious News to the men of Athens; the incense of her prayers and praises more precious than the onycha, galbun, and pure frankincense of old, ascend to Heaven, vocal in a hundred tongues—in the nervous Bengalee, Hindoo, the Tamul, the Teloogoo, Mahratta, the Malabarie of the East; and the deep Oneida, Ottowa and Ojibwa of our own forests; in the sonorous and rich periods of the Arab tongue, in the sweet melodies of the Persian, the same *Te Deums* sung far and wide, as now, and when the discoverer of this Western World first knelt in praises upon the strand of the Bahamas. Precepts *now* are preached more sterling, because inspired, than those of Kon-fu-tchee, alike in Shanghae and Victoria, under the walls of the so-called Celestials. Her anthems are heard among the islands of the Southern Archipelago. She points to the bright Constellation of the Southern Cross as it bends in the Heavens serene and beautiful over the troubled night, and teaches, by it, lessons of faith, of trust, and of love. She delivers from blood the man-eating Zealander, and feeds him with the bread of Heaven. She claims the Australian convict for her own, and gives him the full blessings of a home and a refuge in her heart. Among the fairest of the West Indian group; from Guiana of her nation, through our own vast Republic, to the fisheries of New Foundland, and westward from Nova Scotia, through the Sees of Canada, to the Red-man's Mission in Rupert's Land, our neighbors nearest to the North. She stands in truth, like her Angel-type, with one foot on land and the other on the sea, having the Everlasting Gospel for all people. So vast have been her operations, so wide spread her influence, so mighty her efforts for God and the salvation of men, that when the morning's sun had run his circuit round, on this day of Jubilee, his beams ceased not once to cast their brightness on such scenes as this; as if the day had dawned, without a doubt, when the Sign of God should be set among the nations, to the isles afar off, which in the Prophets' day had not heard His fame nor seen His glory, but which should hereafter, (perchance at this time,) declare His name among the Nations. (Isa. lxvi. 19.)

And yet her work is but begun. The darkness is only made visible around. She is now calling, aloud, her sons to the battle with the hosts of sin and hell. We must do *our* part.—The waning tribes, sighing for the happy hunting grounds, of which they have heard, must be led, according to our ability under God, to the true joys of the spirit-land. They must learn the true God, whom they now ignorantly worship."

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AND
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Important Reduction in the Rates of Postage!!

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the following British Periodicals, viz

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These reprints have now been in successful operation in this country for *twenty years*, and their circulation is constantly on the increase, notwithstanding the competition they encounter from American periodicals of a similar class, and from numerous *Eclectics* and Magazines made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption.

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N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.

Feb. 1852—oam

WANTED for a Protestant Episcopal Church in the Diocese of Tennessee, a first rate organist. For particulars refer to Rev. Dr. Hawks, Rector of Calvary Church, New York. June 5-3t.

ESTABLISHED 1810.

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This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

THE TERMS for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. DR. PARK, by whom it has hitherto been most successfully and acceptably conducted.

"POMFRET, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

POMFRET, April 3d, 1852. ROSWELL PARK."

May 15, 1852—3m

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

CHURCH ORGANS.

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One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th—tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	4	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

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FAMILY SCHOOL.
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf

Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2, 3, and 4.

Stoughton's School Reports, Nos 1, 2, and 3.

Stoughton's Attendance and punctuality Register.

School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher. List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10-10t

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.

Wm. B. Stoughton, Principal.

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Mrs. Jane Rolfe,	" Assistant in Junior Department.
———————,	" Tactician.

VISITORS.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.

Wanted, a Tactician. Ap 10-10t

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An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

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CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

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For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4. 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

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Sept 6, 1851—1yr$

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20 John street, New York.

Nov. 15.—tf

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ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Golden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $95 per session of *five* months, payable always *in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For farther information or entrance, early application should be made to the

tf REV P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - - -		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851 - - - - -		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - -	$103,300 00		
Paid for purchased policies - - - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - - -	2,188 12		
		$181,978 69	$344,700 81
Balance - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 54 Broad st.
Recording Secretary,
JAMES POTT, 82 Beaver-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee aud dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
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Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

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Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

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Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

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